Gregorii Posthuma:

OR,

Certain Learned

TRACTS

WRITTEN

By *JOHN GREGORY*, M.A.
and Chaplain of Christ's-Church in Oxon.

Together with a short Account of the AUTHOR's Life, and Elegies on his much-lamented Death.

Published by his dearest Friend, J. G. *B.D.* *of* Merton College.

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TO

My highly-honored Friend,

FOR

VERTUE and LEARNING,

Ed. Byſh, Eſquire.

SIR,

NOt to Dedicate This to Your Name and Patronage, were to commit a double Treſpaſs; one againſt the Will and purpoſe of the Dead, (if that may be called a Treſpaſs in this profane Age) another againſt my own Obligations to Your ſingular Worth, which hath ſo highly engaged both the Author and my Self, as that for me to think of any other Patrone then Your Noble Self, were both Ingratitude and Impiety. But the greateſt Examples this Age can give me, ſhall never prevail with me to be guilty of either.

Wherefore to You, (who durſt be Charitable at ſuch a time as that, and ſo Ingenuous as to appear a Lover of

Learning in this Age) to You (I ſay) do I preſent theſe Poſthumes *of Your Learned and now much-lamented Client; a man ſo entirely affected to Learning, as that the very fore-ſight of this Barbarity (wherein Learning and Learned men were to be the Objects of Scorn and Cruelty) broke his heart.*

Time was, (even among the Heathen) that Learning was a ſufficient Protection againſt Tyranny; witneſſe Antonius Triumvir, *who, when* Varro *(his Enemy, and of a contrary Faction) was Liſted for Death, He thus gallantly ſuperſcribed his Name,* — Vivat Varro Vir Doctiſsimus.

But I forbear: And having now (Sir) too long perhaps inſiſted on the Cauſe of my Sorrows and this Dedication, I heartily recommend You to the Grace of Him who is able to uphold You in theſe evil Dayes; and to enable You, (ἅπαντα κατεργασάμενον στῆναι) to ſtand in this ſlipperie Age.

Your Worſhip's

humbly Devoted,

John Gurganie.

A Short Account of the Author's Life *and* Death.

THe Desire of Being is not Ambition, but a generous Appetite and relish of Immortality, which Nature her self prompts the Creature to: πᾶσα ἡ κτίσις is an Apostolical Testimony, that the whole Creation aims not only at a Being, but an Eternity of Well-being also. I cannot wonder therefore at the *Egyptians* Industry to preserve their Memory and Figures to Posterity. Nor at *Absalom*'s Pillar, he having no Heir to perpetuate his Name; which, if good, is rather to be chosen then great Riches: These may perish with the wicked, but the *Memory of the Just shall be blessed.* 2 Sam 18. 8.

Who then can distrust, or oppose this Happiness of good men, so long since assured by him which is ὁ ἦν, καὶ ὁ ὢν, καὶ ὁ ἐρχόμενος, the Eternal God, Blessed for ever? Surely none, without the guilt of Theomachie or Ingratitude. Upon this Consideration the wise Son of *Sirach*, that Eloquent Encomiast, raised his Monumental Pillar to the Patriarchs; hence,

hence, doubtleſs, he took his Riſe to that lofty Panegyrick of the Primitive Saints, *Laudemus Viros glorioſos, &c.* Let us now praiſe famous men, &c.

Eccluſ. 44. 1.

And in Imitation of him I might ſay much in Commendation of this Author, whoſe Worth (as wel natural as acquiſite) was the Miracle of his Age. But my Account ſhall be brief and plain, as moſt ſuitable to the ſadneſſe of my Thoughts on this Subject, leaving all Flouriſh and Fancie to the Gallantry of Poetry, from whoſe ſweet ſtrains I ſhall not long detain you.

Cambd. Brit.

Amerſham in the County of *Buckingham*, ennobled hitherto onely by the Honorable Family of the *Ruſſels*, may now boaſt as much in the Birth of this Author, which happened on the 10 of *November*, 1607. And though his Parents were but of mean Extraction and Eſtate,

Ovid. Metam. lib 9.

Ingenua de Plebe virum, nec cenſus in illo
Nobilitate ſuâ major, ſed vita fideſq;
Inculpata fuit, &c. ——

yet of ſuch noted Piety and Honeſty, as gained them love and reſpect from the Beſt of that Place. Whence this their eldeſt Son, about the 15 year of their pious Education of him, was choſen by my worthy Friend Dr. *Crook*, to wait upon Sir *William Drake*, (and ſoon after on Sir *Robert Crook*) at *Chriſt-Church* in *Oxford*; where they had the happineſs to be under the Tuition of the moſt Ingenuous and Learned Dr. *George Morley*, whoſe Directions and Encouragements to ſtudie were ſo exact and impreſſive, as that they ſoon eaſed him of farther trouble with this Author.

The Account of this his young Scholar's Studies being

being above the Leisure of a Tutor to receive, (especially one so greatly and publickly engaged.) For besides mine own Observation of him, (enjoying him no small time in my Chamber in *Christ-Church*) he confest unto me, That for divers years he studied 16 of every 24 hours, and that with so much appetite and delight, as that he needed not the Cure of *Aristotle*'s drowsiness to awake him, or my Observation of his Indefatigable Industry, which Magnetically drew my Affections toward him, my Love being as great to Learning, as my Nature unapt and impatient of extraordinary Labors. Hence I loved him unto a Filial Adoption, and after confirmed it by an Academical Exercise for our first Degrees; wherein his Worth, like the Rising of the Sun, began to discover it self, darting forth such fair Hopes and Glimmerings of future Perfection, as were quickly espied by the then vigilant Dean of *Christ-Church*, Dr. *Duppa*, since Lord Bishop of *Sarum*, who immediately received him into favor, and soon after made him Chaplain of *Christ-Church*, and after that his own Domestick, and Prebendary of *Chichester* and *Sarum*.

Ærea pila, Diog. Laert. & Lud. Viv. de Cor. Art.

For which Favors he now began (about 26 years old) at once to publish to the World his Worth and Gratitude, in the Dedication of his Notes on Learned *Ridley*'s Civil Law to his and my honored Patrone, the Bishop of *Sarum*. In which Notes he made an early Discovery of his Civil, Historical, Ecclesiastical, Ritual, and Oriental Learning, together with the Saxon, French, Italian, Spanish, and all Eastern Languages, through which he miraculously travelled without any Guide, except Mr. *Dod* the Decalogist; whose Society, and Directions for the Hebrew Tongue,

Tongue, he enjoyed one Vacation near *Banbury*. For which Courteſie he ever gratefully remembred him, as a man of great Piety, Learning, Gravity, and Modeſty; of which Graces alſo this Author was as great a Poſſeſſor as Admirer.

Hence thoſe many Tracts, both in Engliſh and Latine, were baſhfully laid by in his youth, as Abortives; ſome whereof I have here publiſhed, and entituled *Poſthuma*, as ſo many Teſtimonies and Monuments of his general Learning.

For which he was much honored by the Acquaintance and Favor of men of the greateſt honor and eminence in Learning that this Age hath produced; beſides the Correſpondence (in Points of Learning) which he held with divers famous Men abroad, as well Jeſuites and Jews, as others.

Atch-Biſh. *Laud*, B. *Mountague*, B *Lindſey*, Mr. *John Selden*, &c.

And now being like the Sun in his Zenith, ready to ſhine in his greateſt luſtre, Behold, the whole Kingdom began to be clouded with Judgments,

(*Sic Deus induct â noſtras caligine terras*
Occuluit ——)

Ovid Metam. lib. 1.

like that Egyptian Darkneſs, which even then began to damp, and hath ſince quite extinguiſht, the greateſt and pureſt Lights of this Nation, ſuch as were not to be parallel'd by any other for Piety and Learning. Among whom, notwithſtanding, the Hope of a clear Day preſerved this Learned Author awhile ſufficiently ſpirited for Studie, whereby he compoſed and publiſhed (a little before his Death) thoſe his Excellent Notes upon ſome Paſſages of Scripture, in which kind of holy Studie he intended to ſpend the reſt of his Life.

But, behold, after 20 years trouble with an Here-

ditary

ditary Gout, improved by immoderate Studie, and now invading his ſtomach, *Atropos* ſtands ready to cut his Thread of Life, being laborioufly ſpun out but 39 years; when, fore-ſeeing the Glory was now departing from our *Iſrael*, his Spirits began to fail in an extraordinary manner.

For Recovery and Supportation whereof, (his firſt Noble Patrone, the Biſhop of *Sarum*, being diſabled by Sequeſtration, &c.) the liberal hand of a ſecond *Mecænas* was preſently extended; which though it could not ſave him (as *Chriſt*'s did S. *Peter*) from periſhing in theſe waters of Affliction, yet 'twas not in vain: for, as our Saviour ſaid of that Unguent, ſo may I of his laſt Patrone's Charity, *Was it not to bury him?* yes, and to raiſe him too with the Trump of Fame, being very active and free toward the Publication, not only of this Poſthumous Off-ſpring, but alſo of ſome other of greater Expectation. Mat. 26. 12.

And here, *Reader*, I cannot but drop a Tear for the loſs of that his excellent Piece, entituled by himſelf *Alkibla*. *Joh. Antiochi Hiſt.* tranſlated out of Greek into Latine with Annotations.

In which Tract, with very great Judgment and Learning, he vindicated the Antiquity of Eaſtward Adoration, (eſpecially in all Churches) as far beyond an Altar or a Crucifix (the *Romiſh* Bounds) as the Floud precede's in time theſe Superſtitious Diſtinctions of the Chriſtian.

Which gallant Refutation of that Popiſh Error I the rather mention, becauſe ſome ſuſpected him a Favorer of that Way: but, to my certain knowledge, their Jealouſie was unjuſt and groundleſs; he having often declared and proteſted, not only to me, but alſo to many of his familiar Friends, his Abhorrence of

Popery, and his ſincere Affection and Conſtancy to the Proteſtant Religion, as it was eſtabliſhed in *England* by Acts of Parliament.

At *Kidlington*, Mar. 13. 1646. and was buried in *Chriſt-Church* in *Oxford*.

And as he lived, ſo he died alſo, a moſt Obedient and Affectionate Son to his Diſtreſſed Mother the Church of *England*; for whoſe Sufferings he ſorrowed unto Death; a more painful and exquiſite Martyrdom then that by Fire or Sword: By Theſe the Soul breaks priſon in a minute to an Eternity of Liberty and Felicity; That keeps us on the Rack of Death, not only to the Apoſtle's καθ' ἡμέραν, but even 1 Cor. 15. 31. πᾶσαν ὥραν, we die hourly.

This Account would have run into a Volume, ſhould I have given you a Particular of his Vertues; as, his Courteſy, Humility, &c. not diſdaining the meaneſt Scholar, nor proud of his victorious Diſcourſes with the beſt Learned. And how free and liberal he was of his Treaſury, to the full ſatisfaction of all Inquiſitors, I may confidently appeal to all that knew him.

But I muſt not ſo remember my loſt Friend, as to forget my ſelf in my Promiſe of Brevity; nay, I will rather chuſe to be ſomewhat indebted in this kind to the Dead; well knowing, the Mourners following will compleatly diſcharge thoſe Arrears: To whom I now therefore haſtily refer you.

Upon

Upon the DEATH of my dearest Friend, the AUTHOR.

WOuld you the Cauſe why this my Son did die?
'Twas to prevent my Immortality. (dead,
As Twins, inform'd by one ſoul, part being
The ſad ſurviver lives half-murthered:
So I in my Retirements being fixt
On Him, in Me both Life and Death are mixt.
*Nor craves our * Motto leſs; though God denies* * Μία ψυχὴ, μία τύχη.
To match our Wiſhes with our Deſtinies.
What then remains, but that I often look
Upon thee, and enjoy thee in thy Book?
Whoſe Learned Matchleſs Lines ſhall ſtill bring forth
Thy Lovers, as Eternal as thy Worth.
Who, when we are in Bliſs, will ſigh, complain,
And curſe the Age ſuffer'd thee to be ſlain. 1 Sam. 4. 21.
Slain by an Ichabod; *and many more:* Maſters Cartwright, Digges, &c. } Oxonienſes.
Whom though this hate, the next Age will adore.
Whoſe Aſhes ſhall revive, if any be
Fit Subjects for Celeſtial Chymiſtry.

Thus Shine ye Glories of your Age, whil'ſt We
Wait to fill up your Martyrology.
And envy not this our Ambition: though
You wounded were to Death, We have ſcars too;
And from thoſe darts: but with this diff'rence; You
Let them ſtick faſt, which we with ſcorn withdrew.
Thus different Glories in one Sphere may be
Equal in Height, though not in Dignity:
Whil'ſt, like that Manna paſt, or that in ſtore,
The Leaſt was fill'd, nor is the Greateſt more.

J. G. B. D.

An

An ELEGIE
On the Learned AUTHOR.

THough yon' close Anchorite's contracted Shrowd
Made his innarrowed Carcass seem a Crowd:
Yet the cag'd Votary did wider dwell
Then Thou in thy large Roof and spreading Cell.
Both liv'd alike immur'd: but Mansion's space
To him was Emptiness, to Thee was Place.
Which the Retirements different Ends decide:
Thine was, to Toil and Sweat; but His, to hide.
Who, though sat down contented with the Store
Thou brought'st from Nature, coveting no more:
Yet, like a Wealthy Heir, by that Advance
Thou hadst liv'd high on thy Inheritance.
Who ere is born to an Estate to's hand,
Is full as Rich as he that buies his Land.
And such wert Thou: but, lest free Nature's Gift
Seem mis-bestow'd, unless improv'd by Thrift;
'Twas thy strong care to melt down Native Parts,
And shape up great Endowments into Arts.
Hence sprung Thy vigorous Pains, unwearied Sweats;
Whil'st each past Toil edge to fresh Toil begets.
Till thy torn Nerves, stretch't in their Search before,
Grow suppler by't, and so put on for more.

And

And thy Bent Thought o're his deep Object cracks:
Nor Torture brings, but Patience from thy Racks.
Oft did the Sun owe Thee his Morning Streams,
And at thy Earlier Taper light his Beams:
When, now declining in his West, and gon,
Thou bad'st him sleep, for Thou would'st Journy on:
When Midnight Silence did thy Motions see,
As Night were made for all the World but Thee.
Nor did thy watchful Temples harbour Rest,
Till thy great Monster-Scruples fell suppress.
Alcides scorn'd to deem his Labor sped,
Whil'st Hydra *wore or threat'ning Tail, or Head.*
No empty, Surface-Learning could suffice,
No Light, no Floating Notions bound thy Eyes:
But down thy Plummet dives to th' deepest sound,
Still mining through, till it had prest the Ground.
Art hath her Quick-sands, which no Hold endure:
He strikes the Bottom that will Anchor sure.
While dull we find the Found, the same Mark hit,
The slackled Circumscription of Our Wit;
Thy unconfin'd Enquiry bids at more,
Launches in deeps ner'e fathomed before;
Ploughs the rough Desarts up, scorns old Abode,
Or prostitute Directions of a Rode.
Yet thy Nice Pilgrimage doth never stray;
But turns the crooked Maze to Beaten Way.
So through wild Seas th' adventurous Keel is hurl'd,
Not to lose this, but find the other World.
Thy vigorous Brain relieves from lazie Rust,
Disguis'd in Characters, but more in Dust,
Gray Customs, which our dead dismettled Sloth
Gave up, to surfet the undaring Moth.

Craz'd

Craz'd Giants thus diſtreſſed Damſels hold;
Not by their ſtrength, but 'cauſe their Champion's cold.
Euclide *and* Ptolemie *were ſo thine own,*
As the fair Building's is the Corner-ſtone;
Whoſe beauteous Pile doth by the Baſis climb:
Yet this precedes in Worth, though that in Time.
Aſtrology ſo obey'd thy Learned Eye,
As all the Wheels and Clock-work of the Skie
By curious Nature were aſunder ta'ne,
To guide thy Art, and then ſet up again.
And when her Motions jar, her ſtaggering Team
May fix afreſh by thy King *Henry's* Scheme.
The Sacred Hebrew thy Judicious Rage
Purſu'd, to find it's Myſtick Parentage,
With keen and eager, yet with ſated Flight;
Not to Ride-over, but Ore-take the Light.
Rude Rabbins like rude Herbariſts go to't:
They mar the Plant by digging for the Root.
Thy Numerous Language could have circuit run
T' Interpret Countries to the Travelling Sun;
Diſcours'd his Riſing to the Weſtern Seas,
And phras'd his buſineſs with th' Antipodes.
Yet this bright Stock thy Bounty did afford
As thy Diſburſment ſtill, but not thy Hoard:
Not to amuſe the Needie, but ſupply:
'Twas thy Dominion, not thy Tyranny.
Hence, when I askt thy Torch to light my Way,
And gain'd ſome Twilights from thy Gliſtering Day;
Thy Liberal Art the Labyrinth did undo,
With the ſame Cheer as I had been thy Clew.
Thy Candid Guidance back the Compaſs brought,
And call'd Me Tutor ſtill, for being Taught.

Now

Now these Loud Parts, like a Shril-thundering Peal,
Which is the Belfree's Pride, but not it's Weal,
Rent thy frail Tenement, and made us see
Thy Musick's Excellence and Cruelty.
An envious Gout, the Leiger of thy Feet,
To aw thine Industry, lay arm'd to meet
Thy wakeful Midnight-Watch, and brought Thee back,
For each Raw Learned Night, a Fortnight's Rack.
And when the single Threats of one Disease
Bark at thy Vigilant Moons, but not displease;
When Customary Anguish now sat by,
Like thy Companion, not thy Malady;
Th' enraged Mischief made her Party strong,
Swell'd her vext Unity into a Throng;
Charming Confederates their mixt Powers to reach,
To storm the Fort, for She had made the Breach.
Till the Fresh Host possest of every Part,
Whil'st Gouts secure thy Joints, the Rest thy Heart,
Thy over-number'd Corps at last did fall,
No one sick Patient, but an Hospital.

M. LL.

Upon

UPON

THE DEATH

Of my Loving Friend,

Mr. JOHN GREGORIE.

SUre it must needs be so: —— or else I shou'd
Think Providence but little understood
The State of things; when a dull sensless Tree
Stands, and out-lives a Jewish Pedigree:
But Man, whose Knowledge might new Worlds create,
And so compose a wiser Book of Fate,
Him the least breath must scatter into Air,
As if his dust not yet compacted were.
For I don't speak of one whose Destiny
Was but to make a Sermon, and so die;
Such as the Law deliver in a Cloud
Thicker then God at first did, and as loud;
Such as blaspheme by Preaching, ne're have done,
Untill their Comments make an Alcoran;

Who ſcare the Turk from being Chriſtian,
And Indians fear they then ſhould put off Man.
He ſearcht Religion's Source, Goſpel and Law,
From Moſes *in the Flags, to* Chriſt *in Straw;*
And was ſo skill'd in theſe Antiquities,
That he could almoſt tell where Moſes *lies,*
Who was † Melchiſedeck's *Father; rectifie*
A Jew ev'n in's own Genealogy.
Who ſays he die'd too ſoon, that had liv'd o're
All Ages whatſoever were before;
And knew ſo much of Language, that, alone,
He might have ſav'd all Nations in their own
Idiome and Dialect, though there never fell
A Cloven Tongue, or other Miracle?
Great Citizen of the World! though thou died'ſt here,
Yet thus we prove thou wert born every where.
And, like the Sun too, didſt thou never ſleep,
But when we call'd it Night, thou ſtill didſt keep
Thy journey on; till, with as large an Eye,
Thou viewd'ſt the Univerſe as much as he.
But thou could'ſt not endure (alas!) to run
O're the ſame Circle ſtill; ſo having done
Surveying this our Globe, thou went'ſt to ſee
* *What other worlds did doe, as well as we.*
Thus art thou fled, and left us here to be
Sad Ruines of an Univerſity.

† 'Tis the opinion of a Learned man, that *Melchiſedeck* was not called ἀπάτωρ καὶ ἀμήτωρ, becauſe he had no Father and Mother, but becauſe it was not known who his Father and Mother were.

* *Galilæans* probably conjectured all the Planets were inhabited Worlds.

What

What Ignorant Malice could not reach unto,
Nor War it ſelf, thy ſingle Fate did do.
The World began at Noon, but thy bright Ray
(More glorious Sun!) did ſet at thy Mid-day.
Now we don't mourn our State, for at thy Fall
'Tis fit this Kingdom periſh, World and all.
Our heap of Stones at Chriſt-Church *proves to be*
But a more ſpacious Monument to thee.
And when we, purifi'd from this Age, ſhall name
And dedicate a Temple to thy Fame;
Wee'l call this Iſland thine, which is no leſſe
Famous for thee then it's Unhappineſs.
When Cities, Temples burnt ſhall be forgot,
And Sacrilege too; the praiſe of thee ſhall not.
Parents ſhall hither bring their Sons of Years,
To pay their Tribute in a Sea of Tears;
And pointing to thy Tomb, cry, There are found
Oxford *and* Gregorie *in one yard of ground.*

Fr. Palmer.

TO THE MEMORY OF My dear Friend and Tutor, Mr. JOHN GREGORIE.

I'L not accuſe thy Fall; that well-plac'd Fate
Made thee th'Deſire of th'Age, no more the Hate.
'Tis juſt it wants what it contemns: that They
Wander unpitied, who deſpiſe the way.
Fools their own Sentence ſtill and Judgement are:
They beg their Ill, and ſuffer that falſe Pray'r.
Nor will we pity Thee; ſince what thy Mind
In its Reſtraint and Priſon could not find,
Preſs'd with its Body and the Time, it now,
Free'd from th'ungrateful Loads, does clearly know.
Truth's thy Poſſeſſion; and whate're begun
Of Knowledge here, ends now in Viſion.
Errour and Wonder ceaſe; and that Pure Fire,
Which when it cover'd lay and ſhaded here,
Thou could'ſt not fully by its languiſhing,
Faint Ray diſcover the True Face of things,
(As colours are not judg'd i'th' Twilight, where
Wants Darkneſs to be hid, and Light t'appear,)
Shines out unclouded now, and does enjoy
All its High Eſſence dares, a Bright, Full Day

Of

Of Knowledg; where Pure, Unmix'd Light does streã;
No false Refraction, nor Errours in the Beam.
No Doubtful Colour (that Veil of Shade and Light)
Disguises things; no Distance breaks the sight.
But that Unbounded Glory, *that Certain Light,*
Commands all Objects, Sure and Infinite.
Let it not wrong thy Memory, that we,
Admiring what thou Now art, do pass by
Thy Knowledge Here, as if 'twere wanting: no;
What Man could find, Thou need'st not Die to know.
Language was thine, and what that Language frames
Thou wert not seen onely in Empty Names.
Those the Materialls of thy Knowledge were,
But not the Work: Thou onely enterd'st there
Where Others rest; and loaden with their rich Prey,
Thou brought'st home thence Arts numerous as They.
'Twere idle to recount them: by thine own
Remains *th'hast left us they are greater known,*
Then by our faint Report. 'Tis They must raise
Trophies that will out-live all Lesser Praise.
For to the same Duration Sacred be
The Aged Relique, and the Memory.

R. GOODRIDGE.

Upon the much-deplored Deceaſe of Mr. *John Gregorie*, Chaplain of CHRIST-CHURCH.

HEnce Exclamations on Diſaſtrous Fate,
Let none here call the Stars unfortunate,
Or rail at Lacheſis: The Soul that's gone
Scorns ſuch a whining Celebration;
And dares that Author, whoſoe're he be,
To ſearch into the Stars ſo far as he.

Since Life was lent him 'till he had a view
Of all the Myſteries that Nature knew,
And had a perfect Knowledge of each Art
That either Rome or Athens could impart;
'Twas time (now Learning's baniſht) to ſuſpend
His labour, and to get to's Fourney's end.

Should this ſo ſad Intelligence be ſent,
The Hebrews and Chaldeans would lament:
The Syrians and Arabians (though ſo far)
Would ſend, to know this, an Ambaſſador.
But vain and fruitleſs would their Labour be,
When none could give an Anſwer to't but He.

He, ſo admir'd of all, that had alone
Diverſity of Tongues for's Portion;
So fluent, ſo redundant in them all,
That each which he had got ſeem'd Natural.

The

The Pious Fates gave him a lingring Death,
Fearing all Arts might periſh in one breath:
But fearing too that, if he ſhould live long,
All Nations would again become one Tongue,
They added this Confuſion to the world,
And thus together too his Aſhes hurl'd.

Aſcend, Departed Saint, to be a Gueſt
To Dialogue with Abram *and the reſt.*
Thou hadſt moſt Tongues, but know thy Joy's exceſs
Is far more now then Angels can expreſs.

Epitaphium *Joannis Gregorii.*

NE premas Cineres hoſce, Viator,
Neſcis quot ſub hoc jacent Lapillo;
Græculus, Hebræus, Syrus,
Et qui Te quovis vincet Idiomate.
At né moleſtus ſis,
Auſculta, & cauſam auribus tuis imbibe:
Templo excluſus
Et avitâ Religione
Jam ſeneſcente, (nè dicam ſublatâ)
Mutavit Chorum, altiorem ut capeſceret.
Vade nunc, ſi libet, & imitare.

R. W.

The

The Particular Titles of this Book.

I. A *Diſcourſe of the* LXX Interpreters; *the Place and Manner of their* Interpretation.

II. *A Diſcourſe declaring what Time the* Nicene Creed *began to be ſung in the Church.*

III. *A Sermon upon the* Reſurrection, *from* 1 Cor. 15. *ver.* 20.

IV. Καινὰν δεύτερος, *or a Diſproof of him, in the* 3 *of* S. Luke *ver.* 36.

V. Epiſcopus Puerorum in Die Innocentium.

VI. De Æris & Epochis, *ſhewing the ſeveral Accounts of Time among all Nations from the Creation to the preſent Age.*

VII. *The* Aſſyrian Monarchy, *being a Deſcription of it's Riſe and Fall.*

VIII. *The Deſcription and uſe of the* Terreſtrial Globe.

A DIS-

A DISCOURSE OF THE LXX. INTERPRETERS;

The Place, and Manner of their Interpretation.

Justin Martyr saith, That the *Translation* was performed, not in the City of *Alexandria*, ἀλλ' ἐν Φάρῳ τῇ νήσῳ· the description whereof let it be given according to *Philo Judaeus*;

Νῆσος ἡ Φάρος πρόκειται τῆς Ἀλεξανδρείας, ἧς αὐχὴν ὑποταίνιος τέταται πρὸς τὴν πόλιν, περικλυζόμενος οὐκ ἀγχιβαθεῖ, τὰ δὲ πολλὰ τεναγώδει θαλάττῃ, ὡς καὶ τῆς τῶν κυμάτων φορᾶς τὴν πολὺν ἦχον καὶ πάταγον ἐκ πάνυ μακρᾶ διαστήματος προεκλύεσθαι. τοῦτον ἐξ ἁπάντων τῶν ἐν κύκλῳ κείνοντες ἐπιτηδειότατον εἶναι τὴν τόπον, ἐνησυχάσαι καὶ ἐνηρεμῆσαι, καὶ μόνῃ τῇ ψυχῇ πρὸς μόνους ὁμιλῆσαι τοὺς νόμους, ἐνταυθοῖ κατέμειναν, καὶ τὰς ἱερὰς βίβλους λαβόντες ἀνατείνουσιν ἅμ' αὐταῖς καὶ τὰς χεῖρας εἰς οὐρανὸν, αἰτούμενοι τὴν Θεὸν, μὴ διαμαρτεῖν τῆς προθέσεως, &c. that is, *The Isle* Pharos *lieth under* Alexandria, *stretching it self toward the City, wash'd about not with a deep, but for the most part a shallow, Sea; which* con-

Φίλων Ἰουδ. περὶ βίου Μωσέως, Λογ β'. p.448.

considered with the largeness doth very much abate from the streperous noise and turbulency of the waves. This (Isle) of all other places thereabout being judged the most convenient for privacy and quietness, and where the Law might be best attended by every man in his most retired meditations; here the Seniors remained, and taking the holy Bible into their hands, they lifted both it and them up into Heaven, beseeching almighty God not to fail them in their purpose, &c. So *Philo.*

Aristæas speaketh more distinctly for the Place; Μετὰ δὲ τρεῖς ἡμέρας ὁ Δημήτριος παραλαβὼν αὐτοὺς, καὶ διελθὼν τὸ τῶν ἑπτὰ σταδίων ἀνάχωμα τῆς θαλάσσης πρὸς τὴν νῆσον, καὶ διαβὰς τὴν γέφυραν, καὶ προσελθὼν ὡς ἐπὶ τὰ βόρεια μέρη, συνέδριον ποιησάμενος εἰς κατεσκευασμένον οἶκον παρὰ τὴν ἠϊόνα διαπρεπῶς ἔχοντα καὶ πολλῆς ἡσυχίας ἔφεδρον, &c. that is, *Three dayes being passed,* Demetrius *took (the Seniors) along with him, and having gotten over the* Heptastadium *and the Bridge, he brought them to the North parts of the Isle, where he placed the Assembly in a house fitted for them, standing upon the shore, free from all inquietude, and having all the conveniences of situation,* &c. And it seemeth to me, that by these words of *Aristæas* something more may be discovered concerning the Place; for the probability from hence is good, that the House here spoken of should be meant of that famous Tower which *Sostratus* of *Cnidus* set up in this Isle *Pharos* to direct the Mariners in the dangerous Seas about *Alexandria:* And the situation very well agreeth, because the Tower also stood North, and upon the Sea-side. And the *Nubian* Geographer, where he describeth this Tower, telleth us, وفي حرف تعدا للبنا بيوت مبنية that there were certain Cells erected in it. But *Justin Martyr* putteth us out of doubt; for he saith, That the place where the Cells were set up was * ἔνθα τὴν Φάρον ᾠκοδομῆσθαι συμβαίνει; *ubi Phari speculum ædificari contigit;* which is all one with that we believed.

* Λογ. Παραινετ. πρὸς Ἕλλην. p. 17.

And we have cause to think, that seeing the King intended this matter of the Translation with so much Princely care and providence, that he would make choice of such a Seat as might most eminently adorn his purpose; and there-

therefore it was answerably done to chuse the Tower, which was every way worthy of this glorious employment: for the *Arabick* Geographer saith, الذي ليست على قرارا الارض مثلها بنيانا ولا اوثق

That the whole world cannot shew such another Building as this Tower, whether we consider it for the Materials, or for the manner of the Structure. The Reader may see a large description of it in this Author, in the third Part of the third Clime.

But seeing the thing was done in *Egypt*, let the Story of it also be delivered in their Language, and set down in Hieroglyphicks.

And did it not well become the business, that the Scripture should be translated in this Place? *In a Tower*: to note out to the Interpreters the Sublimity of those things which they had now in hand; that when they went up to their work, every step they ascended might elevate their Minds one degree nearer to the Contemplations of Heaven. And how fitly was it done *by the Sea-side*; that but a little of Earth might be seen to those who had now to deal with such things as had nothing in them that was Terrene? But most of all convenient it was, that it should be done *in this Tower*: For that which hung out a Candle to the doubtful Mariner in the perilous Seas, did it not well that it should also hold out *A light to the Gentiles*? The Coast of *Alexandria* was dangerous for any, least of all for the Natives, because they were acquainted with the Passages; but a stranger durst not venture without some direction from this Beacon. Such was our way to Heaven; intricate enough to all Nations, yet more obvious to the *Jew*, because to him *were committed the Oracles of God*: But we the *Gentiles*, having no other direction but the light of Nature, could not so well tell how to pass the Streights to Heaven without some help from the *Word*; which, though it were always a Light, yet was it never held out unto us till this time of the Translation: and therefore was it very singularly congruous, that from this Place, from whence the Sea-faring men took their notice by a Light, to escape the

hazard of thoſe ways they knew not, that it ſhould pleaſe God alſo, by the *Lantern of his Word*, to give aim to *the People that ſate in Darkneſs.*

Muſæus in Ἡρῳ, *&c.*

——— σὺ δ' ἔπειτα κἠθι περήσας,
Δίζεό μοι τινὰ πύργον ———

Therefore whenever thou ſhalt chance to go that way, enquire out for Pharos. Any remainder of this *Tower* would be worth the ſeeing; and *Juſtin Martyr*, though there were but a ſtone left upon a ſtone, yet he went purpoſely to take notice of it.

Why the King ſhould make choice of the Iſle for the Interpretation rather then the City; one reaſon was, to avoid the diſturbance of the multitude, for *Alexandria* was πόλις πολυάνθρωπος, *A City full of Inhabitants*, as it is obſerved by the Scholiaſt upon *Dionyſius Afer*. And in times paſt, even before it was *Alexandria*, it had been very much frequented with a confluence of People; for ſo it is noted unto us by the Prophet *Nachum*, where he would know of *Nineveh*, whether ſhe thought her ſelf Better then Populous *No*, that is, ſaith *Chimki*, אלכם אלכסנדריא של מצריים *Alexandria* in *Egypt*, as it is alſo interpreted by that Antient *Chaldee* Paraphraſe, which was performed by the ſon of *Uziel* ſeventeen hundred years paſt.

הַטּוֹבָה אַתְּ מֵאֲלֶכְסַנְדְּרִיָא רַבְּתָא
Art thou better then the great *Alexandria? &c.* *Targum in Nac.*

Another Reaſon was for the ſafety of the Tranſlators, and this is given by *Philo*; ἐσκόπει τὸ καθαρώτατον ἅμα καὶ τόπον χωρίων ἔξω πόλεως· τὰ γὰρ ἐντὸς τείχους, ἅτε παντοδαπῶν πληρούμενα ζώων, διὰ νόσους καὶ τελευτὰς καὶ τὰς ὑγιαινόντων ἀναγωγὰς πρόξεις, ὧν ὕποπλα, *&c.* where he urgeth this Reaſon from the unhealthfulneſs of the Place, which happened to be διὰ νόσους καὶ τελευτὰς, *&c. by the variety and conſtancy of the diſeaſes which reigned among the People.* For beſides the general diſtemperature of the air of *Egypt*, which was *calidus & nocivus*, hot and hurtful; as it is affirmed by * one that knew it well, inſomuch that a Plague at Grand *Cairo* could cut off twenty thouſand in one day: beſides, I ſay, theſe more univerſal Conditions, *Philo* intimateth from a particular Cauſe, that there ſhould be a more uſuall Mortality here then elſewhere, and that was, the Concourſe of

* *Joan. Leo African.*

all

all manner of living creatures to this place, ἄτε παντοδαπῶν πληρωθέντα ζώων, &c. And it is to be conceived, that the Author meaneth by this not onely a multitude of Men, but alſo that great variety of ſtrange Beaſts and Fowles which were continually bred up about the Court in *Alexandria*, mention whereof is made by *Ptolemy* the King in his Commentaries *lib.*12. which was ἀεὶ δ' ἦν ἐν Ἀλεξανδρείᾳ βασιλικῶν, καὶ ἀεὶ δὴ ἐν αὐλοῖς ζώων τρεφομένων. And theſe Creatures were tranſported from all parts of the world, and there bred up not onely for their Rarity and the King's Recreation, but alſo to furniſh his Table; for ſo it ſeemeth by *Ptolemy*'s words in that book, — τάτε δὴ φασιανῶν, ὃς τελεάδας ὀνομάζουσιν, οὐκ ἐκ μόνον ἐκ Μηδείας μεταπέμπτου, ἀλλὰ καὶ Νομάδας ὄρνιθας ἐκτολαβὼν ἐποίησε πλῆθος, ὡς καὶ σίτῳ· where he noteth concerning thoſe Pheſants that were called Τελεάδες, that the King of *Egypt* had of them not onely brought out of *Media*, but alſo hatch'd at home in ſuch a number that his Table might be ſerved with them when he pleaſed: though we may obſerve by the way, that theſe kind of Birds in thoſe dayes were (for the moſt part) kept for the Eye rather then for the Belly; inſomuch that *Ptolemy* the King in the book before cited profeſſeth, that he never taſted of a Pheſant in all his life; whereupon *Athenæus* obſerveth, That if this noble King had liv'd in his dayes, wherein the Luxury was ſuch, that every man muſt have a Pheſant at his Table, (though he had already written 24. Books in this kind, yet) he ſaith, that he would ſurely have written one more purpoſely to note out this thing. This by the way; becauſe *Philo* ſaith, that the places within the City were παντοδαπῶν πληρωθέντα ζώων, full of all manner of Creatures. And this howſoever urged by him onely for a greater cauſe of Infection, yet it may be thought by ſome to have a further aim: for the *Egyptian* being aware of this, that the *Jew* was bound to make a diſtinction between clean and unclean beaſts, might apprehend it in the ſtrictneſs; and therefore carefully remove the Seniors from the very ſight of thoſe things which were an abomination unto them. But in this we have but prevented the Curious, and there-

fore

fore if the Conjecture be not sound enough, it may be the less regarded.

But more then what is urged by *Philo* for the ill disposition of the place may elsewhere be observed.

The Prophet *Nachum* saith, that *Alexandria* is situate upon the waters, not only because the waters lay all about it, but also גם בכנסי בעור מתחת הארץ for that they were conveyed into it under ground, as *Chimhi* there hath it. And the *Arabian* more plainly in the *Nubian* Geography

النيل لغربي ضنها يدحل قحت اقبيه دو رفا

كلها that is, *the river* Nile *coming from the West, runneth under the Arches of all their Houses.* The manner how this was done is set down by *John Leo* in his description of *Africa*; *Cuique ferè domui Civitatis ingens cisterna concamerata, crassisq; innitens fornicibus substructa est, in quas exundans Nilus per aquaeductum in planitie magno artificio constructum extra Alexandriam deductus, sub ejus mœnibus demittitur, &c.* This artificial conveyance of the River, though it be otherwise acceptable to the Inhabitants, yet it could not be without some annoiance to the Air, the Complexion whereof suffered much alteration by the noisome vapors which rose up out of the waters, which in tract of time putrefied in their Cisterns. It is the experience of this *John* in the words following, *Cisterna porrò temporis successu turbidæ ac cœnosæ redditæ plurimis æstivo tempore languoribus occasionem præbent, &c.* And the same Author affordeth us yet another inconvenience to make us more sure of the Insalubrity of this Place: And it ariseth by reason of certain little Gardens planted near to the City, the fruits whereof were of such an ill Condition, that the Inhabitants were thereby made subject to very noxious Feavers and many other diseases: for so *John* reporteth in the Chapter aforesaid; *Juxta aquaeductum per quem Nilus in civitatem transmittitur, exigui visuntur Horti, sed quorum fructus ad maturitatem perventi accolas noxiis febribus aliisque morbis afficiunt, &c.*

These things considered, the Reason was good, why the Isle should be chosen rather then the City, to be a Place for the Interpreters.

Thus

Thus much therefore we are come to know upon good Authority, That our Translation was made in the great Tower of the Isle *Pharos*, near to *Alexandria* in *Egypt*: we go on to a more distinct designation of the Place, the consideration whereof shall also discover unto us after what manner the thing was done.

FOr the Manner of the Translation, the Opinion of some is, That the Seniors were assembled in one and the same place, where they performed the work by comparing what was severally done by each of them, and delivering up that for granted which could be agreed upon by all. This Opinion hath received its ground from the words of *Aristæas*; Οἱ δὲ ἐπιτέλουν ἕκαστα σύμφωνα ποιοῦντες πρὸς ἑαυτοὺς τῶν ἀντιβολαῖς, τὸ δὲ ἐκ τῆς συμφωνίας γινόμενον πρεπόντως ἀναγραφῆς, οὕτως ἐτύγχανε παρὰ τοῦ Δημητρίου, &c. And indeed the incouragement from hence for that way seemeth to be very good, the words themselves being scarcely able to bear any other construction then according to that which hath been said.

Nevertheless it is believed by others that they did the work ἐν ἰδιαζούσαις διαίταις ὄντας, (as *John Zonaras* hath it) καὶ μετὰ τὸ τέλος ὁμοῦ συνελθεῖν, καὶ τὰς ἑκάστων συγγραφὰς παραβληθείσας ἀλλήλαις εὑρεθῆναι μήτε κατὰ νοῦν, μήτε μὴν κατὰ λέξεις διαφωνούσας, ἀλλὰ συμφώνους ἐν ἅπασιν· that is, *Each of them being in a several Room, and when the work was finished they all met, and compared together what every man had done, and it was found that they differed nothing either in sense or manner of expression, but agreed in all*, &c.

This later way of the story, however it may seem to exact upon our belief, as making report of more incredible circumstances; yet it may be taken up upon the greatest trust of Antiquity, having to allege for it self the constant and most undeniable Testimony of the Ancients.

The *Jews* report it from an immemorial Tradition, which their Talmudists deliver in the 10. Book of *Seder Moed*, in the Chap. *Megilla Nikra*, which is the 3. and fol. the 8. *B.* and the 9. *A.* where the text of the Talmud saith

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Talmud in Sid. Moed.

on this manner, אין בין ספרים לתפילין ומזוזות אלא שהספרים וכתבין בכל לשון ותפילין ומזוזות אינן נכתבות אלא אשורית רבן שמעון בן גמליאל אומר אף כספרים לא קתירו שיכתבו אלא יוונית that is, *There is no difference between the* Sepharim *and the* Tephillim *and* Mezuzoth, *ſave onely that the* Sepharim *may be written in any language, but the* Tephillim *and* Mezuzoth *onely in the* Syriack *tongue. But* Rabban Simeon, *the ſon of* Gamaliel, *ſaith, that the* Sepharim *alſo might not be written in any other language, the Greek onely excepted.* By the *Tephillim* and *Mezuzoth* the Doctors meant thoſe Schedules which were inſcribed with ſet forms of Devotion, and placed upon the poſts of their Houſes, or otherwiſe worn in their foreheads.

By the *Sepharim*, or Books, they intended ספרי תורה נביאים וכתובים the Books of the Law, the Prophets, and the Hagiographa, and ſo the *Sepharim* are here expounded by the Gloſs upon this place. By occaſion of theſe words in the *Miſhna*, *R. Jehudah* relateth this ſtory in the *Gemara*, מעשה בתלמי המלך שכינס שבעים ושנים זקנים וחכנוסן בשבעים ושנים בתים ולא גילה להם על מה כינסן ונכנס אצל כל אחד ואחד ואמר להם כתבו לי תורה משה רבכם נותן הקדוש ברוך הוא בלב כל זלוב אחד ואחד עצה והמכיס רכולן לדעת אחו that is, *We receive it by Tradition, that King* Ptolmai *aſſembled together the ſeventy two Seniors, and placed them in ſeventy two ſeveral Conclaves, not making them acquainted with his purpoſe: (after that) going in to each of them he ſaid unto them, Write me now down the Law of* Moſes *the Maſter. The bleſſed and glorious God put underſtanding into every man's heart, and they all accorded in one and the ſame ſenſe.* So the Talmudiſts.

The very ſame circumſtances of the ſtory are ſet down in their *Maſſicta Sopherim*, and by *Abraham Zacuth* in the Book *Juchaſin*, beſides the four Editions of their Hebrew *Joſephus*, or *Gorion's* ſon, in all which it is alſo extant. Among the *Arabians* there hath as yet come to my hands one onely Chronologer of theſe times, ſaid to be the ſon of *Batric*, and he alſo maketh the ſame report. And becauſe this

this Author is not as yet made publick, it ſhall be here ſet down what he ſaith; ופי עשרין סנה מומלכך בערי אלי מדינה אורשלים ואשחץ מנהא סבעין רגלא מן אליהוד אלי אלאסכנדר ואמרתה אן יפסרו אלת ראה וכתב אלאנביא מן אלעבראניה אלי אליזנאניה וציר כל ואחד מוה פי בירי מפרד עלי חד ה"ר לניטר כיף תפריד כל ואחד מנה פלמא פסרוא אלכתב נטר אלי תפאמורה וכאתב מואפקה לא חלף פיהא מחמע אלכתב וחתמהא תחת חאתמה וציר הא פי היכל צנס תקאר לה צראביון that is, *And in the twentieth year of the Reign of* (Ptolemy) *the King went up to the City* Jeruſalem, *and brought with him from thence ſeventy men of the* Jews *unto* Alexandria, *and commanded them, ſaying, Interpret unto me your Book of the Law and the Prophets out of the* Hebrew *into* Greek. *And he put every one of them into a ſeveral* Cell *by himſelf, that he might ſee how each of them would interpret apart. And when they had finiſhed their work, the King ſaw what every man had done, and their writings all concorded, nothing was contrary in any one of them. So the Book (of the Interpretation) was ſealed up, and put into the Houſe of their God* Serapis, *&c.*

Said *Aben Ezra Arabs in Hiſtoria Eccleſ.*

Thus ſaid the Son of *Batric*, according to the Manuſcript Copy of his *Hiſtoria*, which I ſaw at *Cambridge* in the Archives of their publick Library.

Philo Judæus, though he maketh no expreſs mention of the *Cells*, yet if he doth not intimate ſome ſuch thing, let the Reader tell us what he meaneth by this: Καθίσαντες ὑπαιθρίῳ, καὶ μηδενὸς παρόντος, ὅτι μὴ τῆς φύσεως μερῶν, γῆς, ὕδατος, ἀέρος, ἀέρος (πρὸ ὧν πρῶτον τῆς γενέσεως ἔμελλον ἱερο-φαντήσειν, κοσμοποιία γὰρ ἡ τῆς νόμων θείων ἀρχή) καθάπερ ἐνθουσιῶντες προεφήτευον, οὐκ ἄλλα ἄλλοι, τὰ δ' αὐτὰ πάντες ὀνόματα καὶ ῥήματα, ὥσπερ ὑποβολέως ἑκάστοις ἀοράτως ἐνηχοῦντος· that is, *And they ſate down privately by themſelves, and having no other company but the parts of Nature, the Earth, the Waters, the Air, and the Heavens, (the myſtery of whoſe creation their firſt work was to diſcover, this being the beginning of* Moſes's *Law) they propheſied as if they had been divinely inſpired; not one one thing, and another another; but all in the ſame ſenſe and*

words, as if they had been prompted by ſome inviſible Director.

In theſe words, however it may be ſaid, we are not certain that the Author intended our matter of the *Cells*; yet thus much we can be ſure of, That he pointeth out ſuch a way of Interpretation, as carrieth with it no leſs of wonder then the former.

But *Juſtin* the Martyr, a *Samaritan*, ſpeaketh it plainly and with a very remarkable confidence; as we reade in his Παραίνεσις to the *Gentiles:* where he ſaith, That the King appointed ἰσαρίθμους τῶν ἑρμηνευόντων οἰκίσκους χωρὶς μικρούς, *to each of the Interpreters a ſmall ſeveral Cell,* ὅπως τὸ ἕκαστον ἰδίᾳ καθ' ἑαυτὸν τὴν ἑρμηνείαν πληρῶσαι, *that every man might perform the Interpretation by himſelf.* And having ſaid ſomething of their wonderful agreement, he provideth againſt the incredulity of all men by this reſolute enforcement, ſtrongly urged from his own experience.

Ταῦτα ὑμῖν μῦθον ὑμῖν, ὦ ἄνδρες Ἕλληνες, οὐδὲ πεπλασμένας ἱστορίας ἀπαγγέλλομεν· ἀλλ' αὐτοὶ ἐν τῇ Ἀλεξανδρείᾳ γενόμενοι, καὶ τὰ ἴχνη τῶν οἰκίσκων ἐν τῇ Φάρῳ ἐωρακότες ἔτι σωζόμενα, καὶ παρὰ τῶν ἐκεῖ, ὡς τὰ πάτρια παραληφότων, ἀκηκοότες, ταῦτα ἀπαγγέλλομεν, &c. that is, *This, O ye* Gentiles, *we report unto you, not in the guiſe of a Fable or a feigned ſtory, but as a received Tradition, delivered unto us by the Inhabitants of the place: for we our ſelves alſo being at* Alexandria *ſaw the remainder of theſe* Cells, *and they are yet to be ſeen in the Iſle* Pharos *at this preſent day.*

To this undoubted Teſtimony of *Juſtin Martyr* may be added that of *Irenæus*, who in the ſame Century maketh the like report. *Ptolemy*, ſaith he, συλαβηθεὶς μήτι ἄρα συνθέμενοι ἀποκρύψωσι τὴν ἐν ταῖς γραφαῖς, διὰ τῆς ἑρμηνείας, ἀλήθειαν, χωρίσας αὐτοὺς ἀπ' ἀλλήλων, ἐκέλευσε τὰς πάντας τὴν αὐτὴν ἑρμηνείαν γράψαι· καὶ τοῦτ' ὅπερ πάντων τῶν βιβλίων ἐποίησε, &c. *conſidering with himſelf, that if they ſhould be ſuffered to confer one with another, they might perchance conceal ſomething of the verity of their Scripture by wayes of Interpretation; he ſeparated them each from other, and commanded them that every man ſhould tranſlate the ſame part: and this order was obſerved in all the book, &c.* And concerning their agreement he ſaith, *That they all ſet down*

down the same things, ἢ αὐτῇ λέξει, καὶ τοῖς αὐτοῖς ὀνόμασιν, ἀπαρχῆς μέχρι τέλους· ὥστε καὶ τὰ ἔθνη γνῶναι, ὅτι καὶ κατ' ἐπίνοιαν τοῦ Θεοῦ εἰσιν ἑρμηνευόμενα αἱ γραφαί· *in the same sense, and in the same words; insomuch that all people that were then present acknowledged, that the Translation was made by the inspiration of God,* &c. And that the wonder of the work might not be an hinderance to it self, to make it seem the less probable for being strange, he excuseth it by another of the same kind; Καὶ οὐδέν γε θαυμαστὸν, εἰ Θεὸν τοῦτο ἐνηργηκέναι, &c. *And we have the less cause* (saith he) *to marvell that God should thus doe, seeing he wrought as great a miracle for his Scripture by the hand of* Ezra *in the restitution of the Law.*

In the third Century the credit of the story is upheld by *Clemens* of *Alexandria*; and in the fourth, by *Cyril* of *Jerusalem*. *Clemens* saith, ἑκάστου δὲ ἐν μέρει καθ' ἰδίαν ἑκάστου ἑρμηνεύσαντος προφητείαν, συμφωνεῖσθαι αἱ πᾶσαι ἑρμηνεῖαι ἀνταβληθεῖσαι, καὶ τὰς διανοίας, καὶ τὰς λέξεις· *that every one of them having interpreted by himself, according to his proper Inspiration, the Translations were compared, and they were all found to agree both in sense and words.*

But *Cyril* more perspicuously and at large;

Καὶ τὸ μὴ συμβαλεῖν πρὸς ἀλλήλους τοὺς ἀποσταλέντας ὑπὸ πλεῦσαι, ἐν τῇ λεγομένῃ Φάρῳ, τῇ πρὸς Ἀλεξάνδρειαν κειμένῃ, τῇ παρεγγυωμένων ἑρμηνευτῇ ἑκάστῳ ἴδιον οἶκον ἀποτεμεῖν, πάσας τὰς γραφὰς ἐπιτρέψαι ἑρμηνεῦσαι. τούτων δὲ ἐν ἑβδομήκοντα καὶ δύο ἡμέραις πληρωσάντων τὰς ὁμοῦ πάντων ἑρμηνείας καὶ διαφόρους οἴκους, ἀλλήλοις μὴ πρσιέναι, ἐποίησαν τὸ συμάγωγον ἐπὶ τὸ αὐτὸ, ἓ μόνον ἐν νοήμασιν, ἀλλὰ καὶ ἐν λέξεσιν εὗρε συμφωνοῦντας· ἦν γὰρ εὐρεσιλογία καὶ κολακευτὰ σοφισμάτων ἀνθρωπίνων ἐκεῖ τὸ γινόμενον, ἀλλ' ἐκ πνεύματος ἁγίου ἢ πρὸ ἁγίῳ πνεύματι λαληθέντων θείων γραφῶν ἑρμηνεία συνετελεῖτο, &c. that is, *And (the King) providing that the Interpreters which were sent him might not come together, appointed for each of them a several* Cell *in the Isle* Pharos, *near to* Alexandria; *and to each of them was delivered the whole Bible to translate. And being thus separated the one from the other, every man's part was finished within the space of seventy two dayes: at which time they all met together; and having compared their Translations, they were found to concord, not onely in the meaning, but also in the*

very manner of expression. For this Translation was not set forth in pleasing words, or the pomp of humane Sophistry; but all was interpreted by the same Spirit by which it was first delivered, &c.

In the fourth Century we find the Tradition remembered by *Epiphanius*, but not without some alteration of the Circumstances; for he saith that the Translation was performed ἐν τριάκοντα ἓξ οἰκίσκοις, ζυγὴ ζυγὴ κατ' οἰκίσκον, *in thirty six* Cells, *by two and two in a* Cell. But *Secarius* hopeth to reconcile this to the former: for though (saith he) there were but six and thirty *Cells*, yet each of these were double; and so every two of the Translators were separated the one from the other by a Partition.

This moderation of the words, though it hath not so much evidence as would be required, yet it hath a notable pretense; because *Epiphanius* himself saith that the *Cells* were double: τοὺς γὰρ προειρημένους τριάκοντα ἓξ οἰκίσκους ὁ ῥηθεὶς Πτολεμαῖος κατασκευάσας ἐν τῷ πέραν εἰς τὴν νῆσον, διπλοῦς τ' αὐτοὺς ποιήσας, δύο δύο ἐνέκλεισεν. And it may seem also to be the Emperour's mind, in Cap. *Sancimus* of the 146. Novel. where he saith concerning these Interpreters, ὅτι κατὰ δύο διαιρεθέντες, καὶ κατὰ διαφόρους ἑρμηνεύσαντες τόπους, ὅμως μίαν ἅπαντες ἐκδεδώκασι σύνθεσιν· *that being divided by two and two, and set in several places, yet they all delivered up the same Translation,* &c. But these words of the Law would not willingly be put to this construction: That of *John Zonaras* is something nearer to the Reconciliation; for he writeth ἀνὰ δύω διαιρεθῆναι αὐτοὺς, καὶ ἐν ἰδιαζούσαις διαίταις ὄντας, ἐκθέσθαι τὴν ἑρμηνείαν· *that the Interpreters of the Law were divided into couples, and that they were placed every one in a several Conclave.* For so much may seemingly be gained by the word ἰδιαζούσαις· because ἰδιάζεται is as much as νοσφίζεται, which noteth out *one separated from company*, or μόνῳ προσφωνεῖν, which is to be said *of him that is alone, and talketh to himself*; for so the Gloss of this word ἰδιάζεται is given both by *Hesychius* and *Phavorinus*.

But if this way of the story will not be reconciled to the former, then it must be said that *Epiphanius* was but one,

one, and that his Teſtimony is not of greater authority then theirs that went before; and the leſs, for coming after them: and that the Tradition (as it uſeth to be) was otherwiſe told afar off then nearer home; and that *Epiphanius* ſpake as he heard ſay: whereas *Juſtin Martyr* was himſelf at *Pharos*, and ſaw the *Tower*, and that which was left of the *Cells*, and was throughly informed by the Inhabitants of the place.

Thus we ſee with what confidence this paſſage of the ſtory hath been reported and received, during the ſpace of five hundred years, ſince the time of the Tranſlation. And it ſeemeth to have been done upon the beſt ſecurity; becauſe not onely the *Jews* and their Talmudiſts, but alſo the Reverend Fathers of the Church, ſtand bound to make it good: and theſe, beſides their Eſtimation otherwiſe, ought in this eſpecially to be look'd after, for that they are all ancient, and becauſe they all agree; pure Antiquity being the ſafeſt judge of things done in times paſt, and conſent of Authority the ſureſt argument of ſuch Antiquity. When we ſay that they all agree (if it muſt needs be) we except *Epiphanius*. But why ſhould we ſo doe, ſeeing that his thirty ſix *Cells*, if they were doubled, (as he ſaith that they were διπλᾶς) are as many in number as the ſeventy two of the reſt are? If they were not, it leſſeneth but the number of the *Cells*, taketh little away from the miracle of the Interpretation: or if it did, yet the ſingle teſtimony of *Epiphanius* will not be ſeen through ſuch a cloud of Witneſſes.

But, beſides our authority from the Ancients, we may gain ſome probability toward the credit of the *Cells*, if it be enquired into the Cauſes which ought to move the King to reſolve upon ſuch a way for the Tranſlation.

Two Reaſons eſpecially may be urged for this: the one whereof eſpecially concerns the purpoſe of the Tranſlation, and both of them the King's ſatisfaction.

For the Purpoſe of God in the Tranſlation, it was one of thoſe things which might be required for the coming in of the Gentiles, that the Scripture ſhould be provided before-hand in ſuch a language as would be moſt general-

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ly known at the primitive times; therefore it was neceſſary that all religious care ſhould be had of the Tranſlation, and that it ſhould be ſafely laid up and reſerved for the time appointed: And that the Kings of *Egypt* might ſee to this, it was needful that they ſhould be prepoſſeſt with a ſtrong conceit of the Divinity of this Law: and this could not be more conveniently done, then by ſuch a miraculous circumſtance of the Interpretation: For otherwiſe, why ſhould *Ptolemy* think more divinely of the Law of *Moſes* then of his own? ſeeing that all wayes of Religion would ſeem ſtrange but that we are taught betimes to fear; and till we receive a ſpirit of judgment to diſcern the right way, every way is thought to be wrong but that which we are brought up in. And why ſhould *Ptolemy* have a better opinion of *Moſes* then of his *Hermes Triſmegiſt?* who as he is accounted by ſome to have gone before this *Moſes* in time, ſo by others he is thought not to have come far behind him in worth and excellency. But what could *Moſes* teach to them, who had all his learning from thence? for he was brought up a Scholar in *Egypt*. And what would be thought of theſe Scriptures, when the King ſhould hear it read in *Oſee*, that God commanded a Prophet to commit Adultery; and in *Exodus*, that he taught his own People how to cozen the *Egyptians?*

That of *Solomon*, *As the Wiſe man dieth, ſo dieth the Fool*, how would it ſtand with their Doctrine of the Tranſmigration of Souls? according to which the ſoul of a Wiſe man ought to paſs into ſuch an one, and the ſoul of a Fool into an Aſs.

For the Reſurrection of the Body, ſmall comfort was to be had from the dry bones in the vally of *Jehoſaphat*. The *Egyptian* had better hopes then theſe, for he had his dead Bodies ſtill to ſhew; and ſuch as had gotten by their Mortality, for they were every day leſs ſubject to Corruption then before.

And whereas it is ſaid, That there was no God like the God of the *Hebrews*: Could the King believe that, when he ſhould find in theſe Scriptures, that even this God alſo had

a *Right*

a *Right hand*, and a *Son?* or if he had been so much better then those of the Heathen, was it likely that *Aaron* his own High-priest would have preferred their *Apis*, or the Calf of *Egypt*, before him?

When these things should come to be considered by the unsanctified discretion of the Heathen, how could they chuse but appear far beside and below their own Majesty? for such untoward Notions as these must seem to be, could never argue to him that perfection and transcendency of Style and Matter which the Law of *Moses* had pretended. Therefore that the King might be brought on to a reverend estimation of those things, it was much to the purpose that he should be thus prepared by a wonder: For it greatly concern'd the safety of the Translation, that it should be first esteemed by the King: for otherwise, Principles so averse from the *Gentiles* manner of Devotion had never been suffered to lie at all, or not long, in the Library at *Alexandria*; because even the opinion of a new way in Religion can never prosper without a precedent, and such an one as is beyond all exception; and though it be never so wisely suggested, yet it seldom gaineth reputation from lesser examples then that of a King. And it seemeth, by that we find in *Justin Martyr*, that the Miracle wrought the very same effect in *Ptolemy* as we would have it; for he saith, Ἐπεὶ δὲ ἔγνω τοὺς ἑβδομήκοντα ἄνδρας μὴ μόνον τῇ αὐτῇ διανοίᾳ, ἀλλὰ καὶ τοῦ αὐτοῦ λέξεσι χρησαμένους, καὶ μηδὲ ἄχρι μιᾶς λέξεως τῆς πρὸς ἀλλήλους συμφωνίας διημαρτηκότας, ἀλλὰ τὰ αὐτὰ καὶ περὶ τῶν αὐτῶν γεγραφότας, ἐκπλαγεὶς, καὶ θείᾳ δυνάμει τὴν ἑρμηνείαν γεγράφθαι πιστεύσας, πάσης μὲν τιμῆς ἀξίους αὐτοὺς ὡς θεοφιλεῖς ἄνδρας διέγνω, μετὰ πολλῶν δὲ δώρων αὐτοὺς εἰς τὴν ἑαυτῶν πατρίδα ἐπανελθεῖν προσέταξε, &c. *that the King perceiving that these seventy men had all agreed, not onely in the matter, but also in the manner of their Interpretation, insomuch that no man differed from another in a word, but every man expressed the same conceit, and by the same phrase; he stood amazed, and nothing doubting but that the Interpretation was wrought by Divine Power, he acknowledged that the Interpreters were worthy of all honour, as being men to whom God did bear a peculiar respect: and having first given them*

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condign reward, he took order for their departure into their own Country, &c.

And the ſame effect which the wonder wrought upon the Prince, it wrought alſo upon the People; for ſo it appeareth by that which is already obſerved out of *Irenæus*, ὥστε καὶ τὰ ἔθνη γνῶναι, &c.

Thus we ſee that the purpoſe of God in the Tranſlation would not onely endure, but did alſo very conveniently require, that ſomething in the buſineſs ſhould be miraculous, for the King's better inſtruction, and that the Scriptures might have ſo much honour and admiration as might gain them ſomething in the opinion of the Heathen, and preſerve them from the injuries of Time.

And this was to be the firſt Reaſon.

The ſecond Reaſon, for which the King ought to take ſuch a way for the Tranſlation, is, For that he made queſtion of their Fidelity.

And that this may be accepted for a ſufficient Cauſe, it ſhall be ſet down, That the King's miſtruſt was raiſed upon ſuch ſurmiſes as were no way frivolous, but contained in them matter of moment.

For it could not be expected from any Nation in thoſe dayes, that they ſhould be truſty in revealing the ſecrets of their Religion; but from the *Jews* it would be thought impoſſible: for this Nation ſtood ſo nicely affected to their *Sepher Hattorah*, or Book of the Law, that even in the ſlighteſt circumſtances it was obſerved with an incredible curioſity of Devotion.

Mahomet Abulcaſim, the ſon of *Abdalla*, regarded the eſteem of his *Alcoran* ſo far, as to provide by a Law that upon the outſide thereof this Caution ſhould be alwayes written, לא יגע בו אלא המטהר *Let no man touch this Book but he that is Pure.* And the Law is yet in force among the *Turks* for ſome ſpecial *Alcorans* of note, one of which ſort inſcribed in the ſame manner may be ſeen in the Archives of our publick Library.

But the *Jews*, not contented with ſo much care, uſed a more intolerable kind of circumſpection: for Rabbi *Nehemiah*

hemiah ſaith in the *Maſſichta Sopherim*, chapter 3. *Halac*, לא יחננו על גבי ארכובותיך ויתן אצילו עליו ויתנ קורנ *That no man may lay (their Book of the Law) upon his knee, nor lean upon it with his elbows, when he readeth it.* And *Halac* the 10. it is commanded, לנ ירוק אדם כנגד סתולנ יחזיר אחרין *that no man ſhall ſpit in preſence of this Book, nor offer to turn his back upon it.*

And in the ſame Tract, *Halac* 13. it is ſaid, לנ יתננו ער גבי מטהלא במרגלות המטה ולנ תחנ המטה ולא ישב אדם על גבי המטה וספר עליך דומה מעשה בר אלעזר שושב לו ער גבי המטה וספר עליה דומה רמי שנשכו נחש that is, *That no man ſhall lay this book under or upon his bed, or at his beds feet; neither ſhall any man ſit upon his bed having this book lying upon him; for Rabbi* Eliezer *did thus, and a Serpent came and bit him.* All this care was taken for the out-ſide, but much more for that which was within.

To let paſs other Circumſtances which would make this manifeſt, we have need onely of that one which moſt of all concerneth our matter in hand; and it is, That for the moſt part among the *Jews* it was accounted an odious profanation of this Law, if it were any wayes communicated to the Heathen.

To this purpoſe note that of the *junior Becchai*, ולביאר &c. *Becauſe* (ſaith he) *there are* בחכמת תורתנו *in the wiſdom of our Law,* דברי נקיו ראוים להסתרם *pure words, and worthy to be kept ſecret*; therefore ſaith he, חייב אתה להעלו מם שלא תוציאם מפיך כענין שכתב יהיו לך לבדך ואין לזרים אתך *Thou art bound to conceal them, and never to impart them, according to the ſenſe of that which is written, They ſhall be to thee, to thee alone, and not to the ſtranger with thee.* So the ſon of *Aſer* at the beginning of his Commentary upon the Law, *fol.* 3. *A. Col.* 1. Therefore that which *Maimon* ſaith contrary to this in *Halaca Tephill* of his *Miſne Torah, cap.* 10. muſt be otherwiſe excuſed; for *Elias* the Levite in his ſecond *Preface* to the *Hammaſoreth*, expreſly affirmeth from the Tradition of the Ancients, that nothing might be communicated to the *Gentiles*, ſave onely *the ſeven Precepts of the Sons of* Noah: but

as for מעשה בראש התורה the *History of the Creation*, the *Law*, and such like, whosoever shall impart these לגוי to the Heathen, ירד שאולה בינון ורוחד ונשמתותפח *He shall go down to the grave in sorrow, and his life and soul shall be consumed, &c.* The Rabbin goeth on, and hath much ado to excuse himself there to the *Jews*, by whom he was given over for a Reprobate onely for teaching his great Patron Cardinal *Giles* the *Hebrew* tongue; because their fear was lest by this means the Cardinal might come to the understanding of their Law.

But more then this, (that it was unlawful for the *Iew* to make any other Nation acquainted with their Law) it may be added, that there was a Reason in special why it should be dissembled to this *Ptolemy*, Because the Communication of it had succeeded so ill in the dayes of his Father. For *Ptolemy* Σωτὴρ having learned that the *Iew* would doe no manner of work upon a Sabbath-day, made that an opportunity to take their City: which was as easily as ingloriously done, because no man upon that day would resist him; for to them it was a breach of the Sabbath, even to save their lives. And this is objected unto them by *Agatharchides* of *Cnidus*, who wrote the History of *Alexander*'s Successors, where he setteth down this story; Ἔστιν ἔθνος Ἰουδαίων λεγόμενον, οἱ πόλιν ὀχυρὰν καὶ μεγάλην ἔχοντες Ἱεροσόλυμα, ταύτην ὑπερῴδον ὑπὸ Πτολεμαίῳ γενομένην, ὅπλα λαβεῖν οὐ θελήσαντες, ἀλλὰ διὰ τὴν ἄκαιρον δεισιδαιμονίαν χαλεπὸν ὑπέμειναν ἔχειν δεσπότην· that is, *There is a certain nation called the* Jews, *and they inhabit the great and well-fenced city* Jerusalem: *This city they negligently yielded into the hands of* Ptolemy, *and would not take up arms for their own protection; chusing rather to become vassals to a stranger, then to defend themselves upon the Sabbath-day.* These Reasons, if they stood alone, had enough in them to make the King mistrust his Interpreters: and yet, if Antiquity hath not misinformed us, there will be one Reason more, which it self alone ought to have prevailed, though all the rest had been wanting: For we find that the Translation was twice performed, and that the Seniors disagreed the first time. In this passage of story, I suppose, we shall

shall tell the Reader some news. Our Author is one *Armius*, of whom we know nothing more then his name: his words shall be here set down as we find them cited by an *Arabick* Commentator upon the Pentateuch, in his Preface to that Work;

קאל אר"מיוה צאחב מכתב אלזמאפי סנת הסעת עשר מן ממלכת בלט"ימוס אבן בלטימוס אלמלך אמר לתגמע מעשאיח בני אסראיל וליחטדוא בין אידיה כתב אלת אלתוראה וכל ואחד מנהומא יטהד לה מא אוטחה פי מעאניהא פחטרוא אלמשאיח ואל תורת אלש אלשדיפה צחבתהום פאמר אן כל ואחד מיהום יפסר לה כתאב אלתו" פאכת לף אלתפסיר פימא נק לוא אלאמשאיח פאמר ליגעלוא אלמש" פי אלחבוס ואלקיוד

Arab. Mss. in 5. lib. Moysis *literis Syriacis conscriptus, in Bibliotheca Bodleiana.*

Thus saith *Armius* the Chronologer; *In the nineteenth year of the Reign of* Ptolemy, *the son of* Ptolemy, *the King commanded that they should gather together the Seniors of the Children of* Israel, *and that they should bring with them the* ولدلف للشايح *Book of the Law in their hands, and that each of them in several should translate it accordingly as it should be revealed to his understanding. And the Seniors came and presented themselves together with their most divine Book of the Law. And the King's command was, that every man should translate the whole Book. And it came to pass that the Seniors disagreed in their Interpretation: and the King commanded to put them in prison, and in chains, &c.* Thus we see that the King was led by good reason to a suspicion of his Interpreters, and that therefore in all probability he would take such a course for his Translation as we have already made report of, according to the Testimony of the Ancients.

But nothing ever lighted so heavy upon this matter of the *Cells* as the Authority of S. *Hierom*, which was the more likely to oppress it by reason of his great learning and general repute; because a Testimony, for the most part, is not measured by its own validity, but the Author's worth; and we do not usually observe what force it may have in it self, but from whence it came.

S. *Hierom*, when he cometh to consider of the Trans-

lation of the *Seventy*, ſeemeth to deride the paſſage of the *Cells*, and forſaking the conſtant Tradition of his Foreſathers, in a very neglectful manner, peremptorily ſetteth down upon his own truſt, that the Hiſtory of the *Cells* is *Vulgò ſine autore jactata*, but a Common Report bruited abroad under no man's Authority. And elſewhere he ſaith, That he cannot deviſe who it ſhould be that firſt contrived theſe ſeventy Conclaves in the fictions of his brain; *Neſcio quis primus autor 70. Cellulas Alexandriæ mendacio ſuo exſtruxerit, quibus diviſi eadem ſcriptitârint, &c.* His Reaſons follow: * Becauſe *Ariſtæas*, and long after him *Joſephus*, can tell of no ſuch thing, but the contrary: and becauſe alſo that if it had been ſo, it could not be accounted for a Tranſlation, but a Prophecy. So S. *Hierom.*

* *Cùm Ariſtæas, ejuſdem Ptolemæi σωματοφύλαξ, & multo pòſt tempore Joſephus, nihil tale retulerint, ſed in unica Baſilica congregatos contuliſſe ſcribant, non prophetâſſe, &c.* Hieron. *præf. in Pentateuch. ep.* 104. *p.* 341. *tom.* 3.

But, before we receive his Teſtimony, it ſhall be examined and compared; and leaving his Reaſons to the laſt place, we will firſt of all beſeemingly moderate the ſtrong Opinion of his Name.

True it is that S. *Hierom* in Learning and Knowledge could not be inferiour to any of his time; and therefore being a great Scholar, he might the eaſilier fall into that common infirmity of thoſe that know much, go about to raiſe his own Reputation by the ruine of another man's. If the Father were thus inclin'd, he could not be without ſo much of a Critick as would teach him to Cenſure; which things while we doe, our Ambition ſeeking for its own ſafety alwayes aimeth at thoſe that are fartheſt off, and leaſt able to help themſelves. Therefore the Ancients, and thoſe that are dead, are more eaſily reprehended then the lateſt and the living. It is not for me to ſay that the reverend Father was guilty in this; and yet if he were not, why is it objected unto him by his Adverſary *Ruffinus* in the ſecond Book of his Invectives? *Quid ergo mirum eſt*, (ſaith he) *ſi me minimum, & nullius numeri hominem laceret, ſi Ambroſium ſeret, ſi Hilarium, ſi Lactantium, ſi Didymum reprehendat? &c.* and afterwards he ſaith, that he ſpared *neq; antiquos neq; novellos Scriptores, ſed omnes omnino nunc imperitiæ, nunc ineptiæ, notat*; neither the Ancient nor the Modern Writers,

p. 181. *tom.* 9.

p. 183. *ibid.*

ters, but charged them all, and every one of them with unskilfulneſs and folly; *ut erat in quod intenderat vehemens*, ſo eager he would be for his own opinion; as learned *Vives* hath noted concerning him, in his obſervation upon the 42. Chap. of *Auſtin's* 18. Book *De Civitate Dei.* But if this be to be ſuſpected, as coming from his enemy; yet how ſhall he be there excuſed, where he would not ſpare Saint *Paul* himſelf at a Criticiſm? for reading that place in the Epiſtle to the *Coloſſians*, *Qua ſunt rationem quidem habentia*, *&c.* he writeth to **Algaſia*, that the Conjunction (*quidem*) is there redundant; and that S. *Paul* had often done as much as that came to, *propter imperitiam artis Grammaticæ*, *&c.* He ſaith that the great Doctor of the *Gentiles* did not underſtand his Grammar; as if the Spirit in Scripture would not look to the Syntax; or if not, as if he that had diſputed among the Philoſophers at *Athens*, had been ſo ignorant in his Accidence, as not to know how to place a Conjunction.

Chap. 2. v. 23.

* *Quæſt.* 10. *p.* 433. *tom.* 3.

He that could ſay of S. *Paul*, that he was an ill-grounded Scholar, 'twas no marvel that he Cenſur'd *Lactantius*, S. *Ambroſe*, S. *Hilarie* and *Didymus*: and yet if theſe alſo could not eſcape his reprehenſion, I ſhould not willingly truſt him with *Ariſteas*, nor our Hiſtory of the *Septuagint.*

But let the Father be pardoned for being a Critick, and take S. *Hierom* in the beſt ſenſe; let him be a man of a moſt mature and moſt moderate judgment, and one that could think as well of other men as of himſelf: yet why are we bound to believe S. *Hierom* rather then *Juſtin Martyr*, *Irenæus*, *Clemens* of *Alexandria*, *Cyril* of *Jeruſalem*, and the reſt? why one Man rather then ſo many? why a late Author, rather then thoſe that went before him?

But let it be ſuppoſed that this learned Father could diſcern above all this; yet his Teſtimony could not be taken for this matter, becauſe we find it guilty of partiality.

For we are to be adviſed that S. *Hierom*, having gotten a competent knowledge in the Hebrew tongue by great induſtry and converſation with the *Jews*, eſpecially his conſtant Tutor *Barrabbas*, undertook a new Tranſlation of the *Bible*, according to the Original.

This

This though in it ſelf a very laudable and pious Enterpriſe, and pretended alſo to be moſt neceſſarily done, becauſe of divers and dangerous Corruptions wherewith the Greek Tranſlation was found to be incumbred; yet becauſe it was preferred in an age which was ſtrongly addicted to the Septuagint, it would not be taken at the Father's hands: Therefore all men cri'd out upon S. *Hierom*, ſatisfying themſelves with this, That the Greek Tranſlation was delivered by the peculiar entercourſe and inſpiration of God, and therefore ought not to be ſo deſperately handled by a Man; That the wiſdom of the Church had thus long received it with an irreſiſtible devotion; and why therefore ſhould it now be called in Queſtion? or what hope could there be of a better? and therefore what need of another Tranſlation? This we are ſure of, becauſe it may be diſcovered by the Father's own Complaint againſt the men of his Time. See the Prologue to his Hebrew Tradition upon *Geneſis*: *Neque verò 70 Interpretum, ut invidi latrant, errores arguimus, nec noſtrum laborem illorum reprehenſionem putamus.* See alſo his Apology againſt *Ruffinus*, Chap. 7. 8. And it very well appeareth by the words of *Auſtin* in his Epiſtle to this *Hierom*, where he declareth himſelf to be very much againſt his new Tranſlation. See the 43. Chap. of his 18. Book *De Civitat. Dei*: *Quamvis non defuerit temporibus noſtris Presbyter Hieronymus, &c.* In his 8. Epiſtle he goeth about to controll the Father by this Dilemma. Thoſe things (ſaith he) which were Tranſlated by the Septuagint, *Aut obſcura ſunt, aut manifeſta: ſi obſcura ſunt, te quoque in eis falli potuiſſe non immerito creditur; ſi autem manifeſta, ſuperfluum eſt te voluiſſe explanare quod illos latere non potuit*: Either they were eaſie, or hard to be underſtood: if eaſie, to what purpoſe then ſhould you explain that which they could not be ignorant of? if they were hard to be underſtood, what hopes can there be that you ſhould not be deceived as well as they? But the Father here diſputeth *ex falſo ſuppoſito*, framing his Argument as if the tranſlation of the Septuagint had eſcaped till that time without the contraction of any error or Corruption, which if it had been, * S. *Hierom* confeſſeth himſelf to be in all the

Hiero. *præf. ad Trad. Heb. in Gen. p. 451. tom. 3.*

Aug. *epiſt 8. fol. 82. tom. 2.*

*Hiero. *præf. in Paralipo. 1. Ep. 107. ad Chromatium epiſc. p. 343. tom 1.*

the fault in his Epiſtle to *Chromatius*, which is the Preface in *Lib. Paralipom. Si Septuaginta Interpretum pura, & ut ab iis in Græcum verſa eſt, editio permaneret, ſuperfluè me*, Chromati, *Epiſcoporum Sanctiſſime atque doctiſſime, impelleres ut Hebræa volumina Latino ſermone transferrem; quod enim ſemel aures hominum occupaverat & naſcentis Eccleſiæ roboraverat fidem, injuſtum erat etiam noſtro ſilentio comprobari, &c.*

Nevertheleſſe, by this it is perceivable how unwilling S. *Auſtin* was that there ſhould be a new Tranſlation: and though afterwards, upon better advice, he was contented to ſee it, *Ideo autem deſidero interpretationem tuam de Septuaginta, &c. Epiſt.* 19. *fol.* 18. *A. ibid.* yet he would never yield to this, that it ſhould be read in Churches; and he giveth the reaſon, *Propterea me nolle tuam ex Hebræo interpretationem in Eccleſiis legi, nè contra Septuaginta Autoritatem tanquam novum aliquid proferentes magno Scandalo perturbemus plebes Chriſti, quarum aures & corda illam interpretationem audire conſueverunt, quæ etiam ab Apoſtolis approbata eſt:* Leſt it being taken as ſome new thing introduced againſt the Authority of the Septuagint, much ſcandal ſhould be given to the people of God, whoſe hearts and ears have been all this while accuſtomed to that Tranſlation as a thing approved by the very Apoſtles themſelves. And S. *Auſtin* ſpeaketh this out of ſome experience; for he had already told S. *Hierom*, in his 10. Epiſtle, of a certain Biſhop who had given way that this new Latine Tranſlation ſhould be read in his Church, but with very ill ſucceſs: for when the people underſtood that S. *Hierom* in the prophecie of *Jonah*, had put it down *Hederam*, inſtead of that which antiently, according to the Greek, had been *Cucurbitam*, there was a great tumult raiſed among the Pariſhioners, inſomuch that the Biſhop was forced to ask Counſel of the *Jews*; who notwithſtanding that they had anſwered, that the Original word might bear either of thoſe Conſtructions, yet the people would not be contented till the Biſhop had blotted out *Hedera*, and ſet down *Cucurbita*, according to that which was before.

Quidam frater noſter epiſcopus cùm lectitare inſtituſſet in eccleſia cui præ. &c. Aug. Hieron. *epiſt.* 10 *fol.* 10. *a. Col.* 1.

And certainly, the New Tranſlation took ſo ill abroad, that ſome one or other, to put by the Opinion of the Thing, feigned

Scribit frater Eusebius se apud Afros episcopos, &c. Apolog. adverss. Ruffin. *lib.* 2. *p.* 248. *tom.* 2.

feigned an Epistle in the name of S. *Hierom*, where he maketh the Father to confess how ill he had done in Translating the Original Scripture into Latine; seeing that in the Hebrew text there was no truth at all: he also maketh him to say, that this was a thing done in his younger days, and by the instigation of the *Jews*. And this Epistle was found among the *African* Bishops by *Eusebius*, by whose means it was conveyed to S. *Hierom*.

These things are acknowledged by S. *Hierom* himself in his Apologie against *Ruffinus*; where also he saith, *Ergò ille qui epistolam sub nomine meo pœnitentiæ finxerat, quòd malè Hebræa volumina transtulissem, objicere dicitur me in Septuaginta condemnationem Scripturas sanctas interpretatum; ut sive falsa sunt, sive vera quæ transtuli, in crimine maneam, dum aut in novo opere fatear me errâsse, aut recens Editio veteris condemnatio sit.* This was the general voice against the new Translation: and S. *Hierom* liked it the worse, because it was taken up against him by his great adversary *Ruffinus* in his second Invective, *Septuaginta duorum virorum per cellulas interpretantium, unam & consonam vocem dubitandum non est Spiritûs Sancti inspiratione prolatam, & majoris id debere esse autoritatis quàm id quod ab uno hoc, sibi Barrabba aspirante, translatum est*; Tis no doubt (saith he) but that one concording voice of the seventy Seniors in their *Cells* was uttered by divine inspiration, and therefore I hope is to be preferred before the Translation of one man, who had no other instruction but from his Tutor *Barrabbas*.

Ruffin. *in Hierom. p.* 181. *col.* 1. *tom.* 9.

The new Translation succeeding so ill, S. *Hierom* had this to doe, to give satisfaction to the men of his time, and by all means to be quit with his Antagonist.

Considering therefore that the complaint of all men was unadvisedly grounded upon too great an estimation of the Septuagint, which every man urged to himself from the miraculous manner of the Interpretation, the Father conceived that this prevailing opinion might receive some abatement by a comely and well-tempered disparagement of that wonder: therefore he gives out in one place, that this great sound of the *Cells* was but a rumor of the Ordinary people; and not

not contented to ſay ſo, elſewhere he is bold to call it a fable; hoping by this, that if he could but take off the people from their opinion of the *Cells*, he might gain upon them for his own Tranſlation.

The purpoſe of S. *Hierome* in this, though we grant it to be good, yet we cannot think but the Project was bad: and therefore the Father herein is altogether forſaken by his great friend S. *Auſtin*, who on the other ſide laboreth ſo much the more to ſet up the old Reputation of the Septuagint, which he hath not ſpared to doe in the moſt prevailing waies, though he lived at the ſame time with S. *Hierom*, and was well acquainted with his Tenets, and loved any opinion the better for being his. *Auſtin* therefore in his 8. Epiſtle to S. *Hierom*, ſpeaking of the Septuagint, thus he profeſſeth, *De quorum vel conſilii, vel ſpiritus majori concordia, quàm ſi unus homo eſſet, non audeo in aliquam partem certam ferre ſententiam, niſi quòd eis præeminentem Autoritatem in hoc munere ſine Controverſia tribuendam exiſtimo, &c.*

In his Commentary upon the 87 *Pſalm*, he ſaith, their Authority is ſuch, *ut non immeritò, propter mirabilem conſenſum, divino Spiritu interpretati eſſe credantur, &c.* And whereas S. *Hierom* had put off this paſſage of the *Cells* with a *Neſcio quo Autore*, as if the Authors of it had been aſhamed to ſhew themſelves, *Auſtin* is not afraid to ſay, that thoſe which reported this were *multi, & non indigni fide*; many, and worthy to be believed: And if it be ſo (ſaith he) that the Tranſlation was made by ſeveral men, in ſeverall *Cells*, and yet no man diſcorded either in ſenſe or words, *Quis huic autoritati* (where he directly aimeth at S. *Hierom*) *conferre aliquid, nedum præferre, audeat?* who is he that ſhall dare, I will not ſay to prefer any thing above, but to confer any thing unto the Authority of this Tranſlation?

And becauſe S. *Hierom* hop'd it might follow as an abſurdity, that if the work had been performed in the ſame manner by ſeveral Men, and in ſeveral Places, it was to be thought not a Tranſlation, but a Prophecie; S. *Auſtin* believeth it to be a very good Conſequence, and affirmeth that it was therefore ſaid to be done Prophetically, becauſe

they concorded ſo wonderfully: *Qui autoritate propheticâ ex ipſa mirabili Conſenſione perhibentur. Quæſt. ſuper* Joſue *lib. 6.*

And foraſmuch as S. *Hierom* had taken notice of divers differences between the Hebrew Text and the Greek Tranſlation, S. *Auguſtine* ſaith, that there is no reaſon why we ſhould think otherwiſe of theſe, then we do of that harmonious diſcord which is found to be among the four Evangeliſts: for as there the ſame Spirit guided each man's pen to mean, and yet not write, the ſame; ſo here the ſame inſpiration, which had formerly inſtructed the Original Writers, did now alſo direct the Tranſlators to ſet down the very ſame things, but in a different way.

Manifeſtum eſt autem Interpretationem illam quæ dicitur Septuaginta, *in nonnullis ſe aliter habere, quàm invenunt in Hebræo qui eam linguam noverunt, & qui interpretati ſunt ſinguli eoſdem libros: hujus item diſtantiæ cauſa ſi quæratur, cur tanta autoritas Interpretationis LXX. multis in locis diſtet ab ea veritate quæ in Hebræis codicibus invenitur, nihil occurrere probabiliùs exiſtimo, quàm illos LXX. eo Spiritu interpretatos quo & illa quæ interpretabantur dicta fuerunt, quod ex ipſa eorum mirabili conſenſione firmatum eſt, &c. Ergò & ipſi nonnulla in eloquio narrando, & ab eadem voluntate Dei, cujus illa dicta erat, & cui verba ſervire debebant, non recedendo, nihil aliud demonſtrare voluerunt, quàm hoc ipſum quod nunc in Evangeliſtarum 4. concordi quadam diverſitate miramur.* Auguſt. de Conſenſ. Evangeliſt. lib. 2. c. 66. fol. 105. tom. 4.

Therefore in whatſoever the Authority of S. *Hierom* could prevail againſt our ſtory, it may be overborn by that which hath been ſaid, moſt of all by the ponderous Teſtimony of S. *Auguſtine*.

We come now to conſider of his Reaſons; the later whereof bearing no notable force in it ſelf may be paſſed by, but the former ſtandeth thus.

That there could be no ſuch miraculous Circumſtance in the Tranſlation as this paſſage of the *Cells*, becauſe then *Ariſtæus*, who undertook a particular Narration of this whole matter, would not have omitted this, if he had known it; and he could not chuſe but know it, if it had been done, for he lived at the ſame time: and the Reaſon prevaileth yet further, becauſe *Joſephus*, relating this Hiſtory out of *Ariſtæas*, maketh no mention of any ſuch matter.

This Reaſon I was alwayes afraid of: for, beſides that it is the ſtronger for being given by S. *Hierom*, it hath alſo ſuch

ſuch a proper validity in it ſelf, that if we ſhould not fairly decline it, it would injure the probability of all.

But the inconvenience that may ariſe by this Reaſon we ſufficiently avoid, if theſe three things can be brought to paſs. 1. That the Hiſtory of the Septuagint, which now goeth abroad under the name of *Ariſteas*, is not the entire work of that *Ariſteas* who lived in the dayes of *Ptolemy*. 2. That the true *Ariſteas* had this paſſage of the *Cells*. 3. That *Joſephus* left it out, and the Reaſons why.

For the firſt, which concerneth *Ariſteas*, That he is to be taken for a ſpurious Author, we are already prevented by the learned *Vives à Caſtro*, *Scaliger*, *Voſſius*, and others, who have all ſet down their judgments againſt this Author: and thoſe that have ſpoken moſt moderately have ſaid (that which is the very truth indeed) That the Compiler of this work was much later then the dayes of the Tranſlation, and that the ſtory, as now it is, was gathered together out of *Joſephus*, *Euſebius*, *Epiphanius*, and ſome others, which are not now at all, or not yet, extant.

But becauſe the Credit of any Author, eſpecially thoſe that are Ancient, ought not to be diſparaged upon a ſlight or frivolous ground, the Cauſes ſhall be ſet down which have neceſſarily moved hereunto.

The principal Reaſon rendered by *Vives* and the reſt is, For that ſome things are cited by the Fathers out of *Ariſteas*, which are not to be found in the ſtory as now it ſtands: Inſtance is made in *Epiphanius* concerning the *Cells*, and in the Letters which paſs'd between *Ptolemy* and *Eleazar* the Prieſt, which are not delivered by the Fathers as they lie in the ſtory, but have a manifeſt variety, and ſuch as cannot eaſily be reconciled. This Reaſon is good, and maketh much againſt the Compiler, who would be called by the Name of *Ariſteas*. But ſomething ſhall be added out of our own Obſervation.

The Author of the preſent Hiſtory ſaith, that *Demetrius* going along with the Seniors to the Iſle *Pharos*, went over τὸ ἐπὶ τὰ ἑπτὰ σταδίου ἀνάχωμα τῆς θαλάσσης καὶ τὴν γέφυραν, *the Heptaſtadium and the Bridge*, &c. But this paſſage is manifeſtly

ly taken out of *Josephus*, who though he undertake to set down the story according to *Aristæas*, yet he doth not follow him κατὰ πόδας through the whole file of his Narration; but oft-times, and especially where he would be brief, he taketh his own wayes of Expression: Therefore when he cometh to tell how the Seniors were conducted by *Demetrius* from the City to the Isle, he delivereth it under the circumstances of his own time, as if they had passed over the *Heptastadium* and the Bridge, because that indeed was the way in his dayes, and as he thought in the dayes of *Aristæas*.

But if our information be rightly given, we shall find this to be a notorious *Anachronism*: for at the days of the Translation *Pharos* was an Isle, and therefore they could not pass over thither by Land.

Homer telleth that in old time this Isle *Pharos* lay a whole day and a night's sail from *Alexandria*.

Τόσσον ἄνευ θ' ὅσσον τε πανημερίη γλαφυρὴ νηῦς
Ἤνυσεν, &c.

Eustath. παρεκβ. εἰς ὀδυσσ. p. 1500. edit. Rom. 1550.

And the Archbishop of *Thessalonica* saith upon this place, that this was so κατὰ τοὺς Ἡρωϊκοὺς χρόνους, εἶτα ἀπογαιωθῆναι τῇ ἰλύϊ τοῦ Νείλου, &c. *in the dayes of the ancient Heroes, but since that time it hath been turned into Earth by the river* Nile. Such a property indeed the River hath, because it continually draweth much mud, as is observed by *Aristotle*, *Eratosthenes*, and many others; but that it should doe it in this proportion, it is altogether incredible.

For by the judgment of the best and most skilful Mariners, a Ship under sail having wind and tide may ride as far in the space of one hour as shall answer 8000. paces upon the Land, which multiplied into 24. make up 192000. Therefore the distance between the *City* and the *Isle* must have been 192. Miles: and so much earth must have been gathered together by the attractions of *Nile* since the time of the *Trojan* wars. But concerning this *Aristides* said well in his description of *Egypt*, εἶπε καὶ Φάρον ἐν τοῖς ἔπεσιν Ὅμηρος διαῤῥήδην ἡμερήσιον πλοῦν ἀπέχειν Αἰγύπτου· *Homer*, saith he, *indeed writeth that* Pharos *is as far from* Alexandria *as one can*

go

go by Sea in a day and a night: But, saith *Aristides,* ἐγὼ μὲν οὐκ ἔχω πιστεῦσαι, *I know not how I should believe him.*

But while *Pharos* was an Isle, the true distance between it and the City, as it hath been usually and experimentally accounted, was about seven Furlongs, ἑπτὰ στάδια, or near upon a Mile. This space was in after-times wrought into an *Isthmus* by the bold industry and expences of *Cleopatra*, which from the measure of the distance was called *Heptastadium.*

This is most confidently reported by *Ammianus Marcellinus* in *Julian. lib. 22. p. 285. Hæc eadem Regina* Heptastadium, *sicut vix credendâ celeritate, ita magnitudine mirâ construxit, ob causam notam & necessariam. Insula* Pharos, *&c. à civitatis littore mille passibus disparata, Rhodiorum erat obnoxia vectigali; quod cùm inde quidam nimium quantum petituri venissent, fœmina callida semper in fraudes, solennium specie feriarum, iisdem publicanis secum ad suburbana perductis, opus jusserat irrequietis laboribus consummari, & septem diebus totidem Stadia, molibus jactis in mare, solo propinquanti terra sunt vindicata. Quò cum vehiculo ingressa, errare ait Rhodios, Insularum, non Continentis, portorium flagitantes, &c.* that is, The same *Cleopatra* raised the *Heptastadium*, not more wonderful for its magnitude, then for the expedition of the business; and she did it for a reason very necessary and well enough known. The Isle *Pharos*, which was about a Mile distant from the City, paid tribute to the *Rhodians*; which being by them too intolerably exacted, the politick Princess, alwayes exquisitely able to deceive, upon a time withdraws the Publicans into the Suburbs, as if there had been some great Holiday to be kept: in the mean time she had set men awork to cast mighty heaps into the Sea, which being followed with indefatigable pains, seven Furlongs of Sea were made into Earth within the space of seven dayes, and the City continued with the Isle. This done, the Queen rode over in her Chariot, and told the Publicans that they were much deceived to come and require Impost for the Isle, for that was now become a Continent, *&c.* Whereas the Historian saith the Isle was tributary to the *Rhodians*; the Reader must not

be

be ignorant that theſe people, by reaſon of their great experience in Navigation, were for a long time Lords over all the Seas, and in all Marine matters preſcribed Rules to other Nations: inſomuch that the Imperial Law in all Titles which concern the Seaſtill goeth according to the Law of the *Rhodes*; unleſs it be where it is otherwiſe required by the unalterable Cuſtoms of particular places. So ſaith *Doci-*

Jus Græco-Rom. in Le. Naut. p. 278. *mus* in the Law, Τὰ ναυτικὰ πάντα, καὶ ὅσα κατὰ θάλασσαν νεῖται, Ῥοδίων τέτακται νόμῳ, καὶ κατὰ τὰς Ῥοδίους δικάζονται νόμους, ὅταν μὴ ἄλλος νόμος ἐναντίωμα τοῖς παρὰ Ῥοδίων νόμοις ἐνεῖναι, &c.

And therefore it is that when *Eudæmon* of *Nicomedia* made complaint to *Antoninus*, that in a wreck upon the Coaſt of *Italy* he had been robb'd by the Publicans that inhabited the

Digeſt. De Leg. Rhod. de act. *Cyclades*, the Emperour returned this anſwer, Ἐγὼ μὲν τῆς κόσμου κύριος, ὁ δὲ νόμος τῆς θαλάσσης τῷ νόμῳ τῶν Ῥοδίων κρινέσθω· that is, *I indeed am Lord of the Land, but as for the Sea, it muſt be judged by the Law of* Rhodes: *Tit.* 2. of the *Digeſt. cap.* 9. This by the way; but by that of *Ammianus Marcellinus* we are certainly informed concerning the time when *Pharos* firſt began to be a *Peninſula*.

Ἀξίωσις.

Therefore if *Ariſteas* make mention of the *Heptaſtadium*, he ought to live either in or after the dayes of *Cleopatra*; but the true *Ariſteas* was dead long before.

But *Benjamin bar-Iona* is againſt us; for he reckoneth the making of this *Iſthmus* among the Acts of *Alexander* the

מסעות Great: ושם בנה מס לה על הגמל של אלכסנדריא
שלר בנים that is, *And there* (Alexander) *rai-*

p. 121. *ſed up a bank at the haven of Alexandria, the ſpace of one whole mile within the Sea.* But this cannot be; for then it ſhall never be pardoned his Hiſtorians, *Plutarch*, *Q. Curtius*, and eſpecially *Arrian*, who was *teſtis oculatus*, if ſtriving in ſome things to make him greater then he could be, they ſhould neglect in other things to make him ſo great as he was. All that ever yet undertook the mention of this mighty Prince have not ſpared to ſay as much as could be believed, and do we think they would leave out that which ought to be? 'Twas enough for the renown of *Alexander* whic

other

other Authors have ſaid concerning his *Non ultra* in the Eaſt: and yet the Arabick Geographer aſcribeth alſo unto him the Pillars of *Hercules* in the Weſt; and ſaith moreover, that by the help of his Mathematicians he digged up an *Iſthmus*, and joyned two Seas together. See this Author in his firſt part of his 4. Clime. *Parte* 1. *Climat.* 4.

That which is already recorded of this mighty Conquerour by Hiſtorians more commonly known, is as great a burthen as Fame can bear; and yet I have ſeen two Greek unpubliſh'd Authors in the *Baroccian* Archives that have gone beyond all that is yet extant, as if they would ſet down not how much *Alexander* could doe, but how much 'twas poſſible for the Reader to believe; for ſo they have ſcrued up his Acts to a moſt prodigious and incredible height, that nothing more can be expected from the *Hiſtoria Lombardica*, or the moſt impudent *Legend*: and yet I find nothing at all ſaid of this *Agger*. *Archiv. Bar. Biblioth. Bod.*

Juſtin hath ſaid much for *Alexander* out of *Trogus Pompey*, and much is ſet down by *Diodorus*; to ſay nothing of *Zeno Demetrius*, printed at *Venice* in Vulgar Greek, and a French Author not extant, both which have written the Life of *Alexander*, and that they might lie by Authority, they have done it in verſe: and yet none of all theſe ever durſt to ſay that this was any of his Acts, to joyn *Pharos* to *Alexandria*: nay *Plutarch* in the Life of this *Alexander* ſaith, that *Pharos* was an Iſle in thoſe dayes, and very well intimateth that the *Iſthmus* was congeſted in after-times. Therefore if this would not be remembred, neither by thoſe who knew all that *Alexander* did, nor yet by others who durſt to write more then they knew, *Bar-Jona* is not to be regarded in this matter.

But *Joſeph Scaliger* troubleth us further; for he ſaith that this *Iſthmus* was raiſed *per Superiores Ptolemæos*, by the former *Ptolemies*; and his Authority for this is out of *Julius Cæſar*, in the third book of his Commentaries *De Bello Civili*, towards the later end of that book: there *Cæſar* ſaith thus;

Hac inſula objecta Alexandriæ portum efficit: ſed à ſuperioribus regionibus in longitudinem paſſuum 900. *in mare jactis*

mo-

molibus, anguſto itinere & ponte cum oppido conjungitur.

At the firſt reading of theſe words, I marvelled how *Scaliger* could pick out the thing which is pretended, ſeeing that here is no intimation to that purpoſe; but upon a further inquiry, I found in the Critical Notes upon this Place, that *Brodæus* would have it read, *A ſuperioribus Regibus*, and out of this *varia lectio Scaliger* got his *Superiores Ptolemæos.*

Suppoſe we then that the true way of reading ſhould be according to *Brodæus*, yet how will *Cæſar* be truſted for this, inwhoſe judgment we all know that the Pailing up of an *Iſthmus* would be too great a work for a woman; in compariſon whereof *Cæſar*'s Ditches and Trenches could bear no reputation? Therefore it concern'd the Dictator to darken the glorie of *Cleopatra*, for fear that ſhould eclipſe his own: therefore the exploit is obſcurely ſuggeſted in terms of generality and ambiguity, that it was done *A ſuperioribus Regibus*; which whether it be to be underſtood of *Ptolemie Lagus* and *Philadelph*, or of thoſe which ſucceeded, who can tell us? and if it be not, it maketh nothing againſt us. But why are we bound to reade *Regibus*, ſeeing that in the moſt ancient and the correcteſt Copies we find it conſtantly written, *A ſuperioribus Regionibus?* and ſo it is to be referred to *in longitudinem paſſuum* 900. *à ſup. Region. &c.* or otherwiſe it may follow the force of the Conjunction (*ſed*) which leadeth to another way of Interpretation: and either of theſe waies ſeemeth fully to ſatisfie the Author's meaning, and affordeth a Conſtruction proper to the Place. So we ſee that theſe words of *Cæſar* are not of force enough to overthrow the Teſtimony of *Ammianus Marcellinus*: therefore it holdeth ſtill that *Pharos* remained an *Iſle* till the dayes of *Cleopatra*; and we are ſure that *Ariſtæas* was dead long before: therefore for him to make mention of the *Heptaſtadium* is an inexcuſable *Anachroniſm*: and there needeth nothing more to prove the firſt thing which was required, That the Author of the preſent Hiſtorie of the Seventie cannot be that *Ariſtæas* who was to live in the dayes of *Ptolemie*. Now we are to prove that the true *Ariſtæas* had this paſſage of the *Cells*. And this will be eaſie

to

to doe, becauſe *Gedaliah* in his *Shalſhelet Hakabbala* (profeſſing to ſet down this Hiſtory of the *Seventy Interpreters* briefly out of *Ariſtæas*) toward the later end of his Abſtract uſeth theſe words, ובכל יום שאו מהם פתרון חדורין ומשליהם (ככתוב באורך בספרו) וכלם תשיבו כראוי וכרצון המלך אשר תמה מאד that is, *And every day the King asked them the interpretation of ſome hard ſayings and dark ſentences, (which may be ſeen at large in this * Book:) and they ſtill gave him ſuch an anſwer as was to the purpoſe, and well-pleaſing in his ſight; inſomuch that the King marvelled greatly, &c.* After this (ſaith he) they were conducted to a certain Iſland, רחוק מאלכסנדריא ימי מיוחד *about a mile diſtant from Alexandria,* ונתני לכל אחד מהם חדר *and to each of them was appointed a ſeveral conclave, &c.*

R Gedalia in Shalſh'let, fol. 23. & 24.

* Of *Ariſtæas* he meaneth.

We cannot imagine the Author to be ſo notoriouſly impudent, as to have cited this out of *Ariſtæas*, if it had not been there.

Therefore now if we give the reaſon why *Joſephus* ſhould leave it out, we have brought that to paſs which was required to be done.

Joſephus having had good experience of the Heathen, not onely by his converſation with their Books, but alſo with themſelves, made obſervation of that whereof he himſelf afterward found cauſe to complain; that as they made little account of the Nation of the *Jews* and their Religion, ſo they ſlighted their Antiquities, and misbelieved any thing that could be ſaid or written for their Renown. *Joſephus* being well aware of this, and deſirous by all means that his work might find acceptation with the *Gentiles*, took diligent heed to make the diſpoſition of his Hiſtory of ſuch a temper, as that nothing ſhould be propoſed ſo incredible, as not to bear ſome congruity with ſuch things which had been known to be before, and were like to be hereafter.

Therefore when he cometh to the Miraculous paſſages of Holy Writ, he uſeth a fair way of Diſſimulation, ſtill moderating the wonder of a work, that he may bring it down to the Heathens faith, and make it fit for ordinary belief.

The Reader will willingly believe this after experience made in an Instance or two.

When *Josephus* cometh to tell of *Israel*'s departure out of *Egypt*, and how they passed through the midst of the Sea upon dry Land, he relateth the story *bonâ fide*, but withall superaddeth thereunto a most unwarrantable Extenuation. His fear was, lest the Gentiles would think much to believe that the unruly waves of the Sea should not onely stay, but also give back, at the shaking of a Rod and the voice of a Man. And this would be the rather doubted of by the Heathen, because notice had been already given unto them by *Artapan*, that howsoever the *Heliopolites* in *Egypt* reported concerning this matter, not much otherwise then *Moses* himself had done; yet the Tradition of the *Memphites* was, ἔμπειρον ὄντα τὴν Μωϋσῆν τῆς χώρας, τὴν ἄμπωτιν τηρήσαντα, διὰ ξηρᾶς τῆς θαλάσσης τὸ πλῆθος περαιῶσαι· that is, *That* Moses *being well acquainted with the conditions of the place, observed the reflux of the waters, and so brought over his troops by dry land.*

Therefore *Josephus*, that he might make this easie to be believed, maketh it equal to that which no body doubted of; persuading the Reader that this was all one with that passage of *Alexander* the Great and his Company through the *Pamphylian* Sea.

Ἀρχαιολόγ. λόγ β'. κεφ. ζ'.

Θαυμάσει δὲ μηδεὶς τοῦ λόγου τὸ παράδοξον, εἰ ἀρχαίοις ἀνθρώποις καὶ πονηρίας ἀπείροις εὑρέθη σωτηρίας ὁδὸς καὶ διὰ θαλάσσης, εἴτε κατὰ βούλησιν θεοῦ, εἴτε κατ' αὐτόματον· ὁπότε καὶ περὶ τὴν Ἀλέξανδρον τὴν βασιλέα τῆς Μακεδονίας, χθὲς καὶ πρωὴν γεγονόσιν, ὑπεχώρησε τὸ Παμφύλιον πέλαγος, καὶ ὁδὸν ἄλλην οὐκ ἔχουσι παρέσχε τὴν δι' αὐτοῦ, κατακλῦσαι τὴν Περσῶν ἡγεμονίαν, τοῦ θεοῦ θελήσαντος, &c.

Whether (saith he) *the thing were done by the counsel of God, or that the Sea should doe it of its own accord, no man ought so to wonder as if it were a thing unheard of, that the Sea it self should make way for the men of those old and innocent times, whenas but the other day, as it were, the* Pamphylian *Ocean gave way to Great* Alexander *King of* Macedon *and his followers; and when they had no other road to pass by, the waves them-*

themselves mark'd them out a path, rather then any thing should hinder the design which God had purposed them unto, and that was to put a period to the Kingdom of Persia.

But let us see how these two matters differ in their moments, and how unlike the passing of *Alexander* is to that of *Israel*.

Strabo can tell the truth.

Περὶ Φασηλίδα δ' ἔστι τὰ κατὰ θάλασσαν στενὰ, δι' ὧν Ἀλέξανδρος παρήγαγε τὴν στρατείαν· ἔστι δ' ὄρος Κλίμαξ καλούμενον, ἐπίκειται δὲ τῷ Παμφυλίῳ πελάγει, στενὴν ἀπολείπων πάροδον ἐπὶ τῷ αἰγιαλῷ τὴν μὲν νηνεμίαις γυμνουμένην, ὥστε εἶναι βάσιμον τοῖς ὁδεύουσι, πλημμύροντος δὲ τοῦ πελάγους ὑπὸ τῶν κυμάτων καλυπτομένην ἐπὶ τὸ πολύ. ἡ μὲν οὖν διὰ τοῦ ὄρους ὑπέρβασις πρίοδον ἔχει καὶ προσάντης ἐστὶ, τῷ δὲ αἰγιαλῷ χρῶνται κατὰ τὰς εὐδίας. ὁ δὲ Ἀλέξανδρος εἰς χειμέριον ἐμπεσὼν καιρὸν, καὶ τὸ πλέον ἐπιτρέπων τῇ τύχῃ, πρὶν ἀνεῖναι τὸ κῦμα ὥρμησε, καὶ ὅλην τὴν ἡμέραν ἐν ὕδασι γενέσθαι τὴν πορείαν συνέβη, μέχρι ὀμφαλοῦ βαπτιζομένων. That is, *About* Phaselis *there is a streight of the Sea where* Alexander *passed over with his company: for the hill* Climax *lying upon the* Pamphylian *Seas, leaveth a narrow passage upon the shore, which at a low ebbe is so dry that it may be pass'd over on foot; but at the flowing of the waters it useth to be covered all over with the waves. Now because the way of the mountain is round about and precipitate, travellers for the most part take this way by the shore, if the Sea be calm: and it was* Alexander's *hap to come that way in the Winter-season, who committing most of his acts to fortune, set forward before the waters were gone off, so that he and his followers were fain to wade all day long in the Sea up to the middle, &c.*

Strabo lib. 14. pag. 666, 667.

The Reader may here see whether *Josephus* have not destroyed the Miracle by lessening it, and made it cease to be a wonder while he strives to make it fit to be believed.

The same Author, when he should tell us how the Sun stood still in *Gibeon*, and the Moon in the Valley of *Ajalon*, he talketh of a great Thunder and Lightning, and of strange Hail, which is something more too then what the Scripture saith; but to the purpose nothing is said, save onely that the Day was longer then it used to be;

ἔτι γε μὲν καὶ τὴν ἡμέραν αὐξηθῆναι πλέον, &c. Ἀρχαιολόγ. Λόγ. ε'. κεφ. α'. pag. 123.

For the days to lengthen was an ordinary thing to those who lived between the Tropick of *Cancer* and the *Arctick* Circle; and for the same Day to be longer then ever it had been, would not be so incredible to the Heathen, because they had already heard of one Night as big as three; for such a thing as this had happened when *Jupiter* begat *Hercules* of *Alcmena*, and this was told them long before the time of *Josephus* by their divine *Orpheus* in his Argonauticks;

——— ὅτε τριστὴν μὲν ἐλείπετο Σείριος αἴγλην
Ἠέλιος, δολιχὴ δ' ἐπεμαίετο πάντοθεν Ὄρφνη·

When *Hercules* was born (saith he)

Three days the Sun leaving his wonted light
Lay hid, and made of three but one long Night.

Again, *Josephus*, when he is to set down how the King *Nabuchodonosor* was changed into a Beast, scarcely obtaineth of himself at first to call it any thing but a Dream; and afterwards, when he speaketh of it as a thing done, he saith no more but this, that the King lived seven years κατ' ἐρημίας, *privately*: as if to dine and sup alone had been to *eat grass like Oxen*; and to be free from the society of Men, had been all one with being turned into the condition of a Beast: not that we believe that the King of *Babel* was transformed into a Brute, though the literal sense of the Text seem to lead us on to such a *metamorphosis*; but that to bear the mind of a Beast under the shape of a Man was more then to keep ones Chamber, and to depart from ones own self argued somewhat else then κατ' ἐρημίας εἶναι, *to be private*. And yet *Josephus* sayes no more, nay he craves pardon for this, as if it had been too much to say that such a thing could be done in a Dream; Ἐγκαλέσῃ δέ μοι μηδεὶς, οὕτως ἕκαστα, &c. *No man* (saith he) *I hope will blame me for this; for I have set these things down as I found them in ancient writings:* shewing hereby that his care was not so much that things might appear done in themselves, as that they were truly related by him.

Dan. 4. 25.

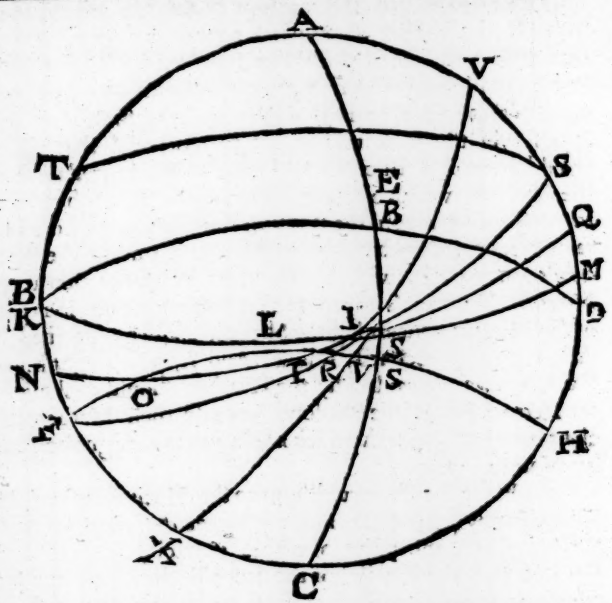
Ἀρχαιολόγ. λόγ. α'. κε. 1 α'. *lib.* 10. *cap.* 11. *pag* 311, 312.

If

If it be ſaid that the Retroceſſion of the Sun and Shadow in the Dial of *Ahaz* was as great a wonder as any, and yet that it was fully and faithfully reported by *Joſephus*, the Reader ſhall have this ſatisfaction: That however the moment of this Miracle conſiſted in the Retroceſſion of the Sun it ſelf, yet the moſt viſible part thereof, and that which would be moſt of all obſerved, was the Retrogradation of the Shadow, which obtained ſo far above that which was the cauſe of it, that in the Book of the *Kings* the whole Miracle is reported with no other fame then this, of the Shadow's going back, without any mention of the Sun at all. Now the Hiſtorian's hope was, that if the more obvious part of the Miracle concerning the Shadow could be perſuaded, then that muſt neceſſarily follow. And *Joſephus* might know that there was no cauſe why the Heathen ſhould misbelieve the Retroceſſion of the Shadow, becauſe their Mathematicians could tell them that ſuch a thing as this might be done by Nature. For,

Let a Plane be ſet equidiſtant to the Horizon of a right Sphere in any part of the Earth between the Æquator and the Tropicks, the point of whoſe Verticity let it be leſs elevated then the Parallel of the Sun's declination, and let the Plane be Sciaterically prepared, and it ſhall be neceſſary for the ſhadow of the Sun to go back, according to the Rules of that Art, &c.

Let



Let *ABCD* be the Horizon, *AEC* the Meridian, *B* the Eaſt point and *D* the Weſt. Let *BED* be the Æquator cutting the Meridian *E*. Let *FGH* be for the North Parallel of the Sun, cutting the Meridian in *G*. Let the Zenith of the place ſuppoſed to be between the Æquator and the ſaid Parallel be the point *I*, by which draw a Vertical Circle *KLIM*, touching the Parallel *FGH* in *L*, and another *NOPIQ* cutting the ſame Parallel *FGH* in the point *O*, between *L* the point of Contingency, and *F* the point where the Sun ſhall begin to riſe when he entereth into the Parallel *FGH*; and again in the point *P*, between *L* the ſaid point of Contingency, and the point *G* in the Meridian. And draw yet another Vertical *FRIS* by *F* the point of the Sun's riſing, and therefore cutting the Parallel *FGH* in *R* between the points *P* and *G*.

Now

Now becauſe the Sun being in any great Circle of the Sphere, the ſhadow of any Style erected upon a Plane at right angles is neceſſarily projected upon the common ſection of the Plane of the Circle and the Style;

Therefore the Sun being in the Vertical Circle *FRIS*, and in the point of his riſing *F*, the ſhadow of a Style perpendicularly erected upon the Horizon of ſuch a place, whoſe Zenith point ſhall be in *I*, cannot recede from the Plane of that Vertical *FRIS*, but ſhall cut the Weſtern ſemicircle of the Horizon in *S* at the ſame place where the Parallel *TS* oppoſite to the Parallel of the Sun cutteth the Horizon; ſo that the diſtance of the ſhadow in the Horizon from the Meridian Southward ſhall be the Arch *AS*. Again, the Sun being elevated above the Horizon and placed in *O*, cometh to the Vertical *NOPIQ*, and then the ſhadow of the ſaid Style ſhall cut the Horizon in *Q*, and the diſtance from the Meridian will be the Arch *AQ*, greater then *AS*: but when the Sun ſhall come to *L* the point of Contingency, and ſo be in the Vertical *KLIM*, then the ſhadow of the Style ſhall cut the Horizon in *M*, and the diſtance of the ſhadow from the Meridian will be the Arch *AM*, greater then *AQ*, and the greateſt which the ſhadow can have that day.

Therefore from the time of the Sun's being in *F* the point of his Riſing, till he came to *L* the point of Contingency, the ſhadow of the Style went ſtill forward from *S* by *Q* to *M*.

Afterwards the Sun moving from *L* to *P* ſhall be again in the Vertical *NOPIQ*, and the ſhadow of the Style ſhall again cut the Horizon in *Q*; and the diſtance of the ſhadow from the Meridian ſhall again be the Arch *AQ*, as before when the Sun was in the point *O*. Therefore the ſhadow is gone back in the Horizon from the point *M* to *Q* nearer to the Meridian. Again, the Sun moving from *P* to *R* ſhall be again in the Vertical *FRIS*, and the ſhadow of the Style ſhall cut the Horizon in *S*, and the diſtance thereof from the Meridian ſhall be the Arch *AS*, as before when the Sun was in *F* the point of his Riſing.

Therefore

Therefore the ſhadow is gone back alſo from *M* by *Q* to *S*. Therefore in any part of the Torrid Zone, where the Elevation of the Pole is leſs then the Declination of the Sun, the ſhadow of a Style perpendicularly erected upon a Plane may have a natural viſible Retroceſſion, which was required to be done.

But *Peter Novius*, however he acknowledgeth that the Retrogradation of the ſhadow is according to Nature in the caſe propoſed, yet in the matter of *Hezekiah* he underſtandeth it to be Miraculous; and he maketh the Miracle to conſiſt in this, That it was not done (as the Propoſition requireth) within, but without the Tropicks, between that of *Cancer* and the Arctick Circle, for in ſuch a poſition of ſphere the Dial of *Ahaz* was placed.

But learned *Clavius* (whoſe way of Demonſtration we follow) maketh it plainly to appear that the ſame thing may be done as well in the one place as the other. And it muſt needs be ſo; for in our own Elevation here at *Oxford* (which lieth in the ſame Poſition of ſphere, though not under the ſame Latitude, with theirs at *Jeruſalem*) a Plane may be fitted for ſuch a Polar altitude as ſhall be leſs then twenty three degrees and an half, and then it will have the ſame ſite in reſpect of the Sun as if it were placed between the Tropicks, and ſo the Retroceſsion of the ſhadow muſt be as natural as before.

Therefore it muſt be ſaid againſt *Peter Novius*, that the Miracle was not in the going back of the Shadow onely, but the Sun: for ſo it is ſet down by *Iſaiah* the Prophet.

And whereas it was ſet down in the beginning, that the moſt viſible part of the Miracle was the Retroceſsion of the Shadow, that ſhall here be proved, becauſe to the ſtrength of our Obſervation it is required that this ſhould be.

The moſt received opinion concerning the Degrees in the Dial of *Ahaz* is, That they ſhould be meant of Hours. So indeed the *Targum* rendereth שעות, and at the firſt view it ſeemeth moſt reaſonable. According to this the Sun went backwards ten hours, therefore he had gone forwards 150 degrees of the Equinoctial Line, (for he is to go every hour.

hour fifteen) therefore alſo he had yet to go thirty degrees, which is the complement of 180. the Semicircle of the day.

The time then of the Miracle was within two hours of night, and the Retroceſſion of the Sun it ſelf was as viſible as that of the ſhadow; for he had gone back above three parts of the Hemiſphear.

But this could not be. For the Prophet ask'd the King whether he would have the Sun go ten degrees forward, or ten degrees backward: but if degrees be taken for hours, would he ask him whether he would have the Sun go 10. hours forward, when there was but two to go? For the Sun was then Occidental, 60. degrees paſt the Meridian, and within two hours was to leave that Horizon: So that if the King had required that the Shadow ſhould have gone 10. degrees forward, the Prophet muſt have gone back from his word; for that which was promiſed was more then could be done.

Therefore it ſeemeth that the degrees in the Dial of *Ahaz* are to be underſtood of thoſe in Heaven, where they are moſt properly and primarily ſo called. Therefore the Sun, together with the whole frame of the ſuperior world, went ſo far backward in the diurnal Motion as made up the ſpace of ten degrees in the Equinoctial Line, which anſwered to two third parts of an hour in the Dial of *Ahaz*.

Therefore the Retroceſſion of the Shadow was much more viſible then that of the Sun. For we all know that the ſpace which the Sun goeth in half an hour's time and a little more is better noted in the Dial then in the Heavens: For, by reaſon of the great diſtance of the Sun's Excentrick from the ſurface of the Earth, the Angle of viſion is ſo Acute, that it cannot transfer a perceivable ſpecies of ſo rapt a motion. And as it cannot be perceiv'd in the going, ſo neither would it eaſily be obſerved when it was gone; for an Arch of 10. degrees in ſo vaſt an Orb as that of the Sun would never be diſtinguiſh'd by thoſe that ſtand here below, unleſs it were Geometrically obſerved by a Quadrant or Aſtrolabe: the knowledg and practice where-

of, I think, was not ſo common in the Kingdom of Iſrael. Therefore though the main condition of this Miracle was, that the Sun it ſelf ſhould go back, yet that which was moſt apparent was the Retroceſſion of the ſhadow: And becauſe *Joſephus* knew that this would be accepted among the Gentiles as a matter not without Nature's compaſs, he ventured, upon this incouragement, to ſet down the whole wonder. For it was not his deſire purpoſely to ſmother any thing that was Miraculous, but onely ſo to qualifie the Paradoxall part of things, that they might paſs among the Heathen without ſcorn and deriſion: Therefore in all places where there could be any pretence, he uſeth no diſſimulation. So in the Hiſtory of *Balaam*, he durſt to ſay, that a dumb Aſs forbad the madneſs of the Prophet. 'Twas ſtrange indeed that an Aſs ſhould ſpeak; but why not an Aſs as well as an Ox? which had often hap'ned in the Roman State; and once above all the reſt *Livie* reporteth, that, to the great terror of the Conſul *Domitius*, an Ox uttered theſe words, *Roma cave tibi*.

Livius, lib. 35.

And thus *Joſephus* would have been content to dôe the reſt, if there could have been the like reaſon: but being deſirous to train up the Heathen by Probabilities to a good conceit of his Nation and thoſe things which were written of them, he muſt not lay too great a task upon their belief; and therefore ſtill when his Hiſtory leads him to the Narration of a ſtrange thing, he always tempers the diſcourſe with a convenient mixture of Poſſibilities: and howſoever it ſometimes endangers the main Matter, yet we ſhall ſeldom find him reporting a wonder ſincerely; but having warily taken off that which could ſeem incredible, he propoſeth the Action under ſuch eaſie circumſtances, as ſhall make it concord with humane reaſon and common apprehenſion.

By this time the Reader may know the Reaſon why *Joſephus*, when he is to relate the Hiſtory of the Seventy out of *Ariſtæus*, willingly omitteth this paſſage of the *Cells*; becauſe it was like to ſound very incredibly in the Heathens ears, that a Book ſhould be ſo prodigiouſly tranſlated; that three-

threescore and twelve *Jews* should be shut up in so many several *Cells*, and after so many dayes each man should bring out the same Interpretation; the same not onely in the sense and notion, but the same also for order and manner of expression, and, which was more, the very same word for word. Therefore he that readeth *Josephus* shall plainly perceive, that when he cometh to this Circumstance, he leaveth it quite out, and instead thereof saith no more but this, That the Seniors made ἐμμελεστάτην ἀκρίβειαν, *a most accurate Translation*; and that they did it ἐν ἡμέραις ἑβδομήκοντα καὶ δυσὶ, *in seventy and two dayes, &c.*

'Ιωσηπ. τῆς 'Αρχαιολογ. ιβ'. Κεφ. β'. p. 354.

Nevertheless the Compiler of that *Aristæas* which is now extant, when he had brought the story thus far on, considering with himself that this matter of the *Cells* was a remarkable Circumstance of the Translation, and strongly urged by *Justin Martyr*, he resolved with himself that he would by no means leave it altogether untouch'd; and yet because he could find no such thing in *Josephus*, (whom he especially followed) he durst not set it down plainly and expressly, but instead of that which should have been, he leaveth the Reader thus in doubt; Οἱ δὲ ἐπιτέλεσαν ἕκαστα σύμφωνα ποιοῦντες πρὸς ἑαυτοὺς, καὶ ἀντιβολαῖς· τὸ δὲ ἐκ τῆς συμφωνίας γενόμενον * περιβλέπως ἀναγεγράφῃς, ὅτως ἐτύγχανε πρὸ τῶ Δημητρίου. And these words howsoever they may bear a very natural sense against the miracle of the *Cells*, yet it would not much wrong their propriety if they should be rendered in this manner; *Illi verò singula eodem modo interpretabantur, apud se conferendo* (*codices Hebræos cum suis versionibus*) *&c.* And if this meaning of the words might go free without contradiction, *Aristæas* also may be cited for the *Cells*, as *A Castro* hath laboured to bring it about. But this we seek not after, onely that there may seem to be some ambiguity, and the more, because *Azarias* the Idumæan, who translated this *Aristæas* which is now extant into Hebrew, when he cometh to this passage, understandeth it in favour of the *Cells*, and hath given up his Interpretation accordingly: for instead of those words of *Aristæas*, Οἱ δὲ ἐπιτέλεσαν ἕκαστα, &c. he hath left us as followeth;

* γρ. περιπὰν τῆς.

והנה המה התאזרי חיל ושמרו את הסדר הזה כי כל איש מהם לברו היה מעתיק כל חלק ממנה ואחר כן היו מביונים כל ההעתקות וחדו והנוסח היותר נאות: ומקיבל אל הכל הוא לבדו יובא אל ספר על יד האיש הלזה דימיטריאו *Et ecce hi accinxerunt se pro virili, & modum hunc observârunt ; utiq; unusquisq; ex eis seorsim transtulit singulas ejusdem (sc. Legis) partes, deinceps contulerunt inter se omnes translationes, &c.*

By all this we come to know the Place where and the Manner how the holy Scriptures were translated by the Seventy Seniors ; That the performance hereof was a matter of wonder and admiration, for they were all separated at the doing of it, and yet all concorded when it was done ; that we are directed to believe this by the most warrantable Testimonies of the Ancients ; that it is agreed upon by the Latines, Greeks, Hebrews and Arabians ; that besides this Authority there is good Reason for it ; that there is no Authority or Reason against it but that of S. *Hierom*'s, and that this is brought to a nullity. see a very different Opinion from this in ye following Dissertatn on Καινὰν Δεύτερος P. 88

FINIS.

A

DISCOURSE

Declaring what Time the

Nicene Creed

Began to be Sung in the

CHURCH.

By JOHN GREGORY, *Master of Arts, of* Christs-Church *in* Oxon.

LONDON:
Printed by *J. Grismond* for *Laurence Sadler*, and are to be sold at the Golden Lion in *Little-Britain*,
1663.

A DISCOURSE

Declaring what time the *Nicene Creed* began to be Sung in the Church.

Queſt. *What time the* Nicene Creed *began to be Sung in the Church.*

Efore any thing can be directly ſaid to this, we muſt firſt look a little aſide upon the beginnings and improvements of Church-Muſick. In the recollection whereof, not to go ſo far back as *David*'s chief Muſicians, or the Father of them that play upon the Harp and Organ, it is certain that the *Jews* had a ſet ſolemn way of Muſical Service; but how to be compar'd unto, or drawn up to any correſpondency with, our wayes, I know there is one hath undertaken, but doubt (and more then ſo too) whether any man is able to perform.

As the matter ſtands within the compaſs of Eccleſiaſtical time, properly ſo called, the Apoſtolical it ſelf was not with-

without ſuch a proportion of that Ceremony as the infancy and cradle of the Church could afford. *Carmen Chriſto quaſi Deo canere ſolitos, &c.* That they were wont to ſing an Hymn to Chriſt at their Congregations, it ſeemeth by the *junior Pliny* to *Trajan*. But their Muſick about that time was *non clamans, ſed amans*: It had more of the Devotion then the Voice; ſent up with heart enough, but for the harmony, much after the rate of their other accommodations, from the ſimplicity whereof as unequal time took off, ſo it added to the grace and glory of it. The Church-Muſick had theſe degrees to riſe by. The firſt and rude performance was done *plano cantu*, by Plain-ſong, as the Pſalms are moſt ordinarily read in Cathedrals, or at the beſt but as they uſe to be ſung in Parochial Churches; where though ſometimes the noiſe may ſeem to pretend to a daſh and ſprinkling of Art, 'tis moſt commonly (and 'tis well if it be no worſe) but all in the ſame Time and Tune. From Plain-ſong they got up to Diſcant; and firſt of all to *Contrapunctum ſimplex*, a ſimple kind of Counterpoint, and then Muſick was in Parts; they ſung not all the ſame tune, but by way of conſonancy, yet ſo as the Muſick anſwered note for note; as if there ſtood a Minim or Semibrief in the upper part, there ſtood another againſt it in the lower and inner parts: ſo that this Muſick needed no Bars.

To this the rare, but intemperate, Invention of the Maſters hath added the *Contrapunctum figuratum*, conſiſting of Feuges, or maintaining of Points, alteration of the Keyes, *&c.*

But this laſt acceſſion came eſpecially in with the Organ; of the Antiquity whereof ſomething alſo is to be ſaid.

And here we muſt not think that the Organs in the old Teſtament were any ſuch things as thoſe which we call ſo now. We reade it in *Job*, chap. 30. ver. 31. *and my Organ into the voice of them that weep.* The Syriack rendereth it, *my Pſaltery*, clean another Inſtrument of a triangular form, as you may ſee by the deſcription of *Merſenius*. The Hebrew word in *Job* is *Hugah*, which the Chaldee ſtill turneth *Abuba*: Now *Abub* ſignifieth properly an *Ear of corn*, with the

Martin. Merſen. de Inſtrum. Harmon. lib. 10. prop. 44

the stalk or straw; by translation it signifieth a Pipe made of such a Reed or Stalk, *fistula ex novarum frugum calamo confecta.* The word is Arabick too, and there it is pronounced *Anbuba*, from whence the Latine *Ambubaja*, betraying it self by the sound to be none of the Roman race. And the Hebrew Organ may be otherwise of Brass or Iron, as *Maimon* to that place in *Erchin* of the *Talmud*, C.2. §.3. And therefore *Jubal* taught no body to play upon any such *Organs* as ours. *David*'s *Organ* was but a kind of Pipe, what kind soever it was. *Ambubajarum collegia.* Hor.

Our *Organs* are of a later and another manner of Invention.

Navarr in his book *de Oration.* and *Hor. Canon.* saith, and saith it again, That the use of *Organs* was not received in *Thomas Aquinas* his time. This Doctor was born in the year 1221. But our Author *de Scriptorib. &c.* as *Mantuan* also, attributes the bringing in of *Organs* to the Pope *Vitalian*: then it must be about the year 660. But to make short; The *Organ* is not of the Western but the Eastern institution. *Aymon* saith, that the first *Organ* they had in *France* was made *more Græcorum*, by one, *cui nomen erat Georgius, Imperante Ludovico Pio, ejúsq; sumptibus. Lewes* the Godly began his Reign in the year 813. *Mich. Glycas* and *Const. Manasses* yield the Invention to *Theophilus* his time, a Greek Emperour of the year 830. but *Marianus Scotus, Martin Polonus, Platina*, the Annals of *France, Aventine*, and the Pontifical it self, all agree, that the first *Organ* that ever was seen in the West was sent over into *France* to King *Pipin* from the Greek Emperour *Constantinus Copronymus*, about the year 766. *Res adhuc Germanis & Gallis incognita* (saith *Aventine*) *instrumentum Musicæ maximum, Organum appellant, cicutis ex albo plumbo compactum est, simul & follibus inflatur, & manuum pedúmq; digitis pulsatur, &c.* And so we have the Antiquity of *Organs* in the West. But in the East they cannot be less ancient then the *Nicene* Council it self, as appeareth by the Emperor *Julian*'s Epigram upon the Instrument; *Balæus.* *De Gest. Franc. lib. 4. c. 113.* *Annales Bojorum, l. 3. f. 300.*

Εἰς Ὄργανον.

Ἀλλοίην ὁρόω, &c.

Martin. Morentinus in præf. ad Misopogon. ubi de vita & script. Juliani.

Quam cerno alterius naturæ eſt fiſtula, nempe
Altera produxit fortaſſe hæc ænea tellus :
Horrendùm ſtridet, nec noſtris illa movetur
Flatibus, & miſſus taurino è carcere ventus
Subtus agit leves calamos, perq; ima vagatur ;
Mox aliquis velox digitis inſignis & arte
Adſtat, concordes calamis pulſatq; tabellas ;
Aſt illæ ſubitò exſiliunt, & carmina miſcent.

And now it may be thought that the antiquity of the *Organ* is brought far enough back. 'Tis true for the Inſtrument ; but for the Church-uſe I am in doubt. *Zonaras* telleth us of an *Organ* ſet up by one of the Greek Emperors, ἐκ χρυσοῦ ὅπασα ὀργασμάτα, all of pure Gold : But what ? οὐκ κόσμου ὕλα τῆς βασιλείας, ἔκπληξιν ἢ ἐμποιοῦσα τοῖς ἐξ ἔθνων not to put the Church in tune, but to caſt a glory upon the Court, and draw forein admiration upon the Emperour.

Zonar. tom. 3. annal. in Michaele Imperat. p. 117.

I had occaſion to ſhew an *Armenian* Prieſt the Chappel here, and perceiving him to caſt his eye upon the *Organ*, I asked whether there were any ſuch ſight to be ſeen in their Churches. He anſwered, No ſuch matter : neither did he know, till it was told him, what to call them : and yet this man had liv'd 14. years under two Patriarchs, *Conſtantinople* and *Alexandria*.

But more then this : In the Greek Liturgies I meet with Muſick enough, and more indeed then I can tell what to ſay to ; but not ſo much as the mention of an *Organ* in all their Books. The old Greek-Latine Gloſs ſetteth down Ὀργανάριος, *Organarius* ; but that will make nothing to the matter : an Organiſt there muſt be where the Inſtrument it ſelf was ; but whether that were in the Church, or onely in the Emperour's Court, is the doubt. And for the preſent time, it is as good as taken for granted, that there is not an Organ to be ſeen in any Church of the Eaſtern world.

Bruſchius de Monaſter. German. fol. 107.

In the Weſt indeed the Greek example is very magnificently out-done. *Bruſchius* reporteth of an *Organ* ſet up in a Minſter of *Germany* by the Abbat of the Convent there,

cujus

cujus maxima & medioxuma fiſtula habuerit in longitudine pedes 28, *in circumferentia ſpithamas* 4; the *Diapaſon* whereof was 28 foot in Length, and the Compaſs about proportionable. We have never an *Organ* hereabouts of that Pitch.

But how antiently ſuch things have been done, even in this part of the World, is hard to judge. The words of *Thomas Aquinas* imply no leſſe, then that there was no Eccleſiaſtical uſe of *Organs* in his time; however it was not long after before they got into the Church: for *Durand* maketh mention of them, as of things received before his time. *Rational. lib.* 4. *c.* 34. *lib.* 5. *c.* 2. his time was about 1280, *&c.*

Eccleſia noſtra non aſſumit inſtrumenta muſica, ſicut citharas & Pſalteria, in divinas laudes, nè videatur Judaizare. 2a. 2æ. q. 91. art. 2.

§. Note one thing more, That the moſt antient and original form of Chriſtian Liturgy is the order of Baptiſm. It muſt be ſo in reaſon, and from thence the main parts of all Common-Prayers are tranſlated; the Creeds eſpecially, for thoſe and the *Pater noſter* were the firſt Rudiments of the *Catechumeni*, and gave beginning to all Divine Service.

And if a caſe ſhould lie againſt the *Athanaſian*, I hold the ground to be good from hence, that it was not properly put into the Liturgy, becauſe it was not yet received into any order of Baptiſm.

The *Creed* in uſe before the Fathers met at *Nice* muſt needs be that which is called Apoſtolical; for they had no other: But ſince the Council, the *Nicene* form was generally received into all Orders of Baptiſm in the other Church, as the Greek, Syriack, Æthiopick, Armenian and Coptick Orders: But the Rubrick in all is as in the Syriack, *Haden amar*; not then the Prieſt ſhall ſing, but, *Tum dicit Sacerdos, Credo in unum Deum, &c.* In the Latine Church indeed, ſometimes the *Symbolum Conſtantinopolitanum* was repeated, but moſt commonly the *Nicene*. And all the Roman Tradition faſteneth the Inſtitution thereof upon the times of Pope *Mark*, which was about the Year 366. and immediately ſucceeding upon the Council it ſelf. And for the manner of Recitation, *Berno* ſaith, *Ille enim ob Arrianorum hareſin Symbolum Nicenum in Miſſa*

decantari ordinavit, &c. Another ſaith, That he ordained it ſhould be done *Altâ voce :* And the ſame Father ſaith, That by a Canon of the third Council of *Toledo* it was ordered concerning the *Creed*, that it ſhould be *paſſim clarâ voce decantatum, ſecundùm formam Eccleſiarum Orientalium.*

Now out of all this to frame an Anſwer to the Queſtion. By all the Orders of Baptiſm, the *Catechumenus* was firſt to make his Abrenunciation, to renounce the Devil and all his works. And this he did with his face turned towards the Weſt. That done, he was to turn himſelf towards the Eaſt, and make profeſſion of his Faith in the words of the *Nicene* form (ſince the Council.) But which is principally to be noted (as to this buſineſs) all this was to be done *Altâ voce.* The Church as it received the Form from the order of Baptiſm, ſo it retained the poſture of converſion (towards the Eaſt) and manner of pronunciation.

So much therefore is certain, that the *Nicene Creed* (or what form ſoever) was alwayes recited in a different Tone, a louder voice at the leaſt: but, becauſe the Canon maketh mention of *Decantari*, and that this was to be done *ſecundùm formam Eccleſiarum Orientalium*; two things will be granted upon this: One is, That there was a kind of Modulation in the Pronouncing of the *Creed*; another is, That this was not Romane in the Original, but from Eaſtern Example. The Summe of both is, That either the words *dici & decantari* muſt be confounded: or that, during the good ſimplicity of time, the pronunciation was made by *Dici*, onely with the difference of *Altâ voce*, but afterwards graced with a meaſure of Harmony, yet ſuch an one as cannot be compared higher then to the matter of Plain-ſong; for I am deceived if the Eaſtern Muſick ever improved further. Antiphones I know they had, and upon what Seraphical occaſion, if *Sozomen* deliver it rightly; but this came to no more then our alternation at the moſt ordinary ſinging of the Pſalms, by way of Reſponds, but all in the ſame time and tune, and without any Diſcant at all.

There-

Therefore to ſay all at once. The Singing of the *Nicene Creed*, as now it is, with all the ornaments and figurations of Harmony, is but a yeſterday's buſineſſe, and contemporary to the *Organ*: but however the ſame *Creed* hath been moſt certainly Sung according to the improvements of time, and at the leaſt *in plano Cantu*, in a Plainſong faſhion, ever ſince the date of the Council it ſelf, and for the Reaſon given out of the Order of Baptiſm.

FINIS.

A

SERMON

UPON THE

Reſurrection,

From 1 *Cor.* 15.20.

By JOHN GREGORY, *Maſter of Arts, of* Chriſts-Church *in* Oxon.

LONDON,
Printed by *J. Griſmond*, for *Laurence Sadler*, and are to be ſold at the Golden Lion in *Little-Britain*.
1663.

A SERMON
UPON THE
RESURRECTION.

1 Cor. 15. 20.

But now is Christ risen from the dead, and become the first fruits of them that sleep.

THE perfection of God is, that he can have no *Hope*; the perfection of Man is, that he can attain unto the end of his *Hope*. *If in this life only we had Hope, we were of all men most miserable.* The very Heathen themselves, though in other things run crosse, yet all concenter'd in this Faith. Divine *Plato* believed, and taught, that there should be a παλιγγενεσία, or *Regeneration* of things, in the revolution of time. The *Egyptian Sages* determined the space to be a Period of 30000 Years: therefore in their Hieroglyphicks, or holy Writings, the Character of the Soul was a *Pyramis*. The Correspondency is, that As a *Pyramis*, if it be

turned about upon its Axis, the Axis continuing ſtill the ſame, is Geometrically transformed into a new ſolid *Cone*: So Mortality having gone its Round, as it were, in this Circle of Time, upon the immovable Centre of the Soul, ſhall become a new Body, and unite again. It is the Reaſon why the Sepulchres of their Kings were ſet up in a Pyramidal form, as they are ſeen to be at this day.

Thoſe that underſtand not the Myſterious and Mathematical part, (which I could ſpeak no plainer) may receive the ſenſe and meaning; that even theſe unlikely men ploughed in *Hope*.

But we need not inſtance Men; the very unreaſonable part of the Creation, even the Creature it ſelf, now ſubject to vanity, travelleth under the pain of this *Hope*; and by a certain ἀποκαραδοκία, or *Lifting up of the Head*, as S. *Paul* expreſſeth it, earneſtly expecteth, as by an eager and underſtanding Confidence, to be delivered *into the glorious liberty of the Sons of God*.

And yet I fear me we preach but to CORINTHIANS ſtill; and that, if the company were divided, as at the Council where S. *Paul* pleaded his cauſe, I doubt me the moſt part would be *Sadducees*, and might be called in queſtion for not having *Hope* of the Reſurrection of the dead. We pretend indeed as if we had no continuing City, but that we look for one to come: But when I ſee that our inward thoughts are, that our houſes ſhall continue, and our dwelling-places to all generations; when I ſee that this their way is, I am ready to think, *the wiſe man dieth as the fool*, and to compare *Man being in honour* unto the *Beaſts that periſh*. When I ſee the incomprehenſible Patience of God, ſtill drawing us, as he did *Ephraim*, *with the cords of a Man*, with the bonds (in the Hebrew 'tis, *Denſis funiculis amoris*, with the thick bonds) of Love, and the infinite Security of the People on the other ſide, *drawing Iniquity with Cords of Vanity, and ſin as it were with a Cart-rope*; I dare not go about to conſider what ſhall be the end of theſe men.

Iſa. 5. 18.

We are all ready to wiſh with *Balaam*, that we may

die

die the death of the righteous, and *that our laſt end may be like his:* but when I ſee men live as if they never thought to die, and die as if they never thought to live again; when I ſee that inſtead of ſhining Lights they go out like Snuffs, in the midſt of a crooked and perverſe Generation, ready to ſay to their departing Souls, as that great Unbeliever, *Animula blandula, vagula, &c.* I ſeem to be ſo far from giving an account of the *Hope* that is in me, that, in contradiction of King *Agrippa*'s words to S. *Paul,* I am almoſt perſuaded not to be a Chriſtian.

The greateſt Argument, in our own opinion, that we are not ἐλπίδα μὴ ἔχοντες, *ſuch as have no Hope,* ἄθεοι ἐν τῷ κόσμῳ, *Atheiſts,* or *without God in the world,* is, that we come up to his Houſe to be here taught of his wayes, &c. But this Word of his hath too truly proved a Mirrour, wherein we daily come to behold our ſelves, but with no greater impreſſion then we do our natural faces; we go away, and ſtrait forget what manner of men we were.

But thou believeſt, thou ſayeſt, that this body of thine ſhall riſe again. Thou doeſt well: *the Devils alſo believe and tremble.* But wilt thou know, O vain man, that this *Faith without works is dead? The tree is known by its fruit.* And can I think that thou, which all this while doſt but cumber the ground, and bringeſt forth nothing but wild grapes, doſt believe that as this Tree falleth ſo it ſhall lie?

But let all this be a Tranſportation and Exſtaſis: the beſt ſhall be ſuppoſed, that there is no man here but knoweth in whom and what he hath believed, and therefore cannot be thought to boggle at the great Article of the Reſurrection. But thus much, I am ſure, muſt be granted me, That we all put the day of our death far from us: For it is not poſſible that they who remember their later end ſhould thus ſin. The miſtruſt however of Infidelity in the former, and the certain experience of our ſupineneſs in the later, moved me to reflect upon you theſe two common (but therefore the leſs noted) Conſiderations.

1. The firſt is the end of our Life, *Death.*
2. The ſecond is the end of our Hope, *Reſurrection.*

And first of the First Fruits expressed here. Secondly, of the whole Lump, implied in the Inference, But now: *But now is Christ risen, &c.* And first of the End of our Life; but which I mean to consider of, not under the discouraging term of *Death*, but as it is here comfortably secured under the type and adumbration of *Sleep*.

Lib. de caus. puls. *Sleep* and *Death* are of so near a kin, that *Galen* saith of them, that they are Brother and Sister: answerable to that in *Homer*'s Poetry, where they are both said to have one Mother, and to be begotten of the Night. *Somnus Mortis imago*, is the old saying; that *Sleep is the Picture of Death*. And 'tis a master-piece, of which that of the *Comedian* may be affirmed, *Qui utramvis recte novit, ambas noverit*; He that hath been asleep may know Death at first sight. *Plato* in his *Phædon* is not contented to say, they are alike; but, in a manner, the same; and that *Sleep* is a very kind of *Death*.

When the Scripture speaks of mens departure from hence, the usual phrase is, not to say such an one *died*, but such an one *slept* with his fathers. And the same Spirit speaketh to the Dead but as we would do to those that are not yet stirring, *Awake, awake, Sing ye that dwell in the dust*.

We are all here but strangers and pilgrims, and our being here we use to call but This (that is, no) Life; but the Passage and Journey to another. *While 'tis called to day*, we travel on through the wayes of this world: but *the night cometh, and no man can work* at the approch of this Evening. We die; that is, *we rest from our labours*.

When we go to take our natural rest, we enter into our Chambers and shut the doors. Such a Room as this is the Sepulchre. A Churchyard in the expression of the Ancients was but Κοιμητήριον, a *Dormitory*, or Sleeping-place. And in the 26. of *Isaiah* and the 20. verse, the *Grave* is no otherwise termed; where the people appointed to die are bid to go but into their Chambers and shut the doors about them. And we need not fear to trust our selves; for he that liveth, and was dead, and is alive for evermore, hath the keyes of Hell and Death.

Having

Having entered our Chambers, and shut the door, the next thing we doe is, to commend our selves to God. So the Martyr *Stephen*, when he was to fall into that other sleep, first said his prayers, *Lord Jesu, receive my spirit.*

This done, we put off our Clothes: So, *Naked we came into this world, and Naked we shall go out, &c.* The rayment of a man (saith a learned *Rabbin*) is his Body: And, had our Father *Adam* stood, we had needed no other. *Thou hast clothed me*, saith holy *Job, with skin and with flesh*: when therefore we die, we are said, in S. *Peter*'s language, to *put off this Tabernacle*; as, in S. *Paul*'s, when *we rise again*, to be *clothed upon with our house from heaven.* O're night we put off this weed of Mortality; but the morning cometh, and we shall be covered again with our skin, and put on Incorruption, our better clothes, as to go and see God in this flesh. The same flesh we put off the night before; but with this difference, That this foul Garment, which could not be kept unspotted of the world, shall in the mean time be washed clean in the Bloud of the Lamb.

Our clothes put off, we lay our selves down and take our rest: And, to die, in the Prophet *Isaiah*'s phrase, is but to *lie down in our beds. And when thy dayes shall be fulfilled*, saith *Nathan* to *David, and thou shalt sleep with thy fathers*: so indeed we reade it, as we may; but the Original is, *and thou shalt lie down with thy fathers*, 2 *Sam.* 7. 12. So *Asa* the King his Coffin is called *a Bed*, 2 *Chron.* 16. 14. and our Forefathers, in their *Saxon* tongue, style a Burying-place leȝeꝼꝼtoꝼ, or place to lie down in; as in the Laws of King *Canute, num.* 3.

Isa. 43. 17. & 57. 1.

In the case of Natural Rest, 'tis not the whole man, onely the Earthly part falleth asleep; the Soul is then most awake. The Body's night is the Soul's day. Our better part, saith *Cardan*, is never its own man till now, when exalted unto a state of Separation (as it were) in the body, it spendeth the time in Contemplations, free, and congenial to its own extraction. So in the sleep of Death, 'tis not the *totus homo*: the Body indeed is dead, because of sin; the Soul is then most alive. Here, as a Servant, it is still re-

required to the exigencies of the Body, having no time of its own to ſpend, but what it can get by ſtealth when the Maſter is gone to bed. But there, like its Redeemer, free among the dead, and delivered from the incumbrances of the Body, it beginneth to be a Soul to it ſelf, minding that which is above, and looking with a more piercing eye upon the inviſible things of God.

It is noted by the Naturaliſts, and we find it true in obſervation, that no noiſe awakeneth natural ſleep more ſuddenly then an Humane voice; nay, though it be that ναρκῶδες, that dead and dangerous ſleep, as the Aphoriſme noteth it in *Hippocrates*: But eſpecially the Experience holdeth, if the voice calleth upon him in his own name. But, that we ſhall all be awaked out of this other ſleep by the ſound of our Proper Names, is more then I can pretend to: though S. *Peter's* call was, *Tabitha ſurge*; and our Saviour's to his Friend, *Lazare, veni foràs, Lazarus*, come forth. To ſay nothing to *Epiphanius* his Tradition, That when our Lord went down into Hell, and there found our Father *Adam* faſt, he took him by the hand, and called him by his own name, in the words of S. *Paul, Surge Adam qui dormis*, (ſo indeed ſome ancient Copies reade it) *Ariſe, Adam, thou that ſleepeſt, and ſtand up from the dead*, Chriſt taketh thee by the hand. But this I am ſure of, that we ſhall all be awaked by a voice, the voice of an Archangel; and the word ſhall be, as ſome think, *Surgite mortui, &c.* Nor ſhall it be the voice of a God, and not of a Man; it ſhall be an Humane voice: for by the Archangel we are to mean the *Son of Man*; *For the hour cometh, in which all they that are in the graves ſhall hear his voice, and ſhall come forth, John* 5. 28. Which why it ſhould be ſtrange of us I know not; ſince it is true of the Swallows, by a certain and confeſt Experience, that when the Winter cometh they lie down in the hollow of a tree, and there falling aſleep quietly reſolve into their firſt principles: but at the Spring's approch they are not ſo (though throughly) dead, but that they hear the ſtill noiſe of Returning Nature, and awaking out of their maſs, riſe up every one to their life again. *Ego novi hominem,*

nem, &c. I know a man (ſaith the Learned Prince of *Concordia*) who, in his ſoundeſt Sleep, could walk, talk, write, and diſpatch any buſineſſe of the moſt required Vigilance. They ſeem to have had ſome ſuch conceit of Death, who hold it no abſurdity to write Letters to their dead Friends; as the Emperor *Theodoſius* to S. *Chryſoſtom*, more then thirty Years after his deceaſe; as if Death were a kind of live Sleep, ſuch an one as that which *Jupiter* ſent of an Errand to awake *Agamemnon*. And may we not as properly ſay, that to be Dead is to be Alive, as to ſay, to Die is to be Born? And yet the Ancients (as if Corruption had been their Father, and the Worms their Mother) were wont to call the dayes of their Death *Natalia*, not Dying, but Birth-days. *Mos inolevit in ſancta Eccleſia*, it hath been the cuſtom in the holy Church, (ſaith *Haymo*) when a Saint of God departed this life, to call it not the day of his Death, but the day of his Nativity. That which we call Death's, they call Life's, door: *Seneca* himſelf ſaid as much; *Dies iſte, quem Tu tanquam Supremum reformidas, Æterni Natalis eſt.* As if all this were ſo indeed, the *Iews* to this day ſtick not to call their *Golgotha's*, *Batte Caiim*, the Houſes or places of the Living. At the leaſt they have an Effectual life in them; for the *Mummies* are known to be moſt ſoveraign and Magiſtral in Medicine; and the Principal Ingredient of the Weapon-Salve is the Moſs of a dead Man's skull: as the *Recipe* delivered by *Paracelſus* to *Maximilian* the Emperor.

Once more, and I leave the Parallel. Sleep, we know, is moſt natural to Animal Creatures; and for Men ſo neceſſary, that *Ariſtotle* ſaith that the end of it in us is, *Bene Ratiocinari*. And yet he himſelf is cited by *Olympiodorus*, to have known a man who never ſlept in all his Life. And the ſtrangeneſs hath been quitted by an Experience of later days. The Compariſon holdeth in the Sleep of Death: 'tis *Omnibus communis*, common to all men, as we uſe to ſay. And yet ſome *Iews* believe, that the laſt age of Men ſhall be ſo long liv'd as to prevent the Reſurrection: But S. *Paul* himſelf hath promiſed, πάντες μὲν οὐ κοιμηθησόμεθα, that

that we ſhall not all die, ſome *ſhall be changed.* And therefore 'tis no vain Article which we ſo daily profeſs, That our Saviour ſhall come to judge both the Quick and the Dead. We are to ſay then of all thoſe that are departed this life, as the *Jews* of their Father *Jacob, Non eſt mortuus:* or, as our Saviour of *Lazarus* and the *Maid, Why trouble you your ſelves? they are not dead, but ſleep.* And when a Friend leaveth this world, we are to bid him but Good Night, in ſure and certain *Hope* to meet again in the great Morning of the world.

But now, *How long, how long, Lord, holy and true?* will ſome ſay: or, as thoſe in S. *Peter, Where is the promiſe of his Coming? For, ſince the Fathers fell aſleep, all things continue to be as they were from the beginning of the Creation.* But theſe men have not the knowledge, and this is to be ſpoken to their ſhame: *The Lord is not ſlack as concerning his Promiſe; for, behold, he cometh quickly, and his Reward is with him.* When we awake out of our natural ſleep, be the night never ſo long, to us it ſeemeth but a moment. And the night is no longer in the Prophet *David*'s account, *Pſal.* 30.5. For *his anger endureth but a moment:* that is, Weeping may endure for a night, but Joy cometh in the morning. 'Tis no otherwiſe in Death: for when firſt we awake out of this ſleep, we ſhall think that we did but then lie down; and were it a thouſand years, it would ſeem no more to us then it doth to God himſelf, *but as one day.*

It is obſervable that the Holy Ghoſt, which accounteth natural Death as a Sleep, yet calleth the Life of a ſinner by the name of Death. To be truly dead, is to be dead in treſpaſſes and ſins: and therefore S. *Paul,* not making mention of the great Reſurrection, bids his *Corinthians* awake to righteouſneſs, and ſin not. For a righteous man hath more Hope in his Death, then a ſinner in his Life: and no man can be dead to Nature that is alive to God.

But if to die be but to fall aſleep, we ſhould put off this Garment of Fleſh with as good a will as we do our Clothes. And that we may ſleep well in the night, we ſhould forbear ſleeping in the day; not idleing in the Mar-

ket,

ket, as thoſe in the *Parable*; nor ſitting down *in the ſeat of the ſcornful*, but *working out our ſalvation*: for the ſleep of a labouring man is ſweet.

And that we may reſt in theſe beds in an undiſturbed peace, we are to provide that no innate Furies, no Stings of Death, like groſs and reſtleſs vapours, do ariſe from a guilty Conſcience. Such a man will be ſcared with Dreams, and terrified with Viſions, and be full of toſſings to and fro, untill the dawning of the day. *Job.*

And becauſe to the conciliation of Reſt and Sleep it is required that there be a moderate repletion, (for *Paulus Ægineta* maketh this to be of the Definition) we are by no means to go to bed till firſt of all we have ſate down to the Great Supper, till we have eaten of that Bread, and drank of that Cup, which ſhew the Lord's death (but our life) till he come; and are therefore not unfitly termed by the Fathers of the *Nicene Council*, *σύμβολα τῆς ἀναςάσεως*, *the Sacraments and Emblems of the Reſurrection.* This done, we may lay our ſelves down in peace, and take our reſt; for the Lord will make us *to dwell in ſafety.* And, as the Diſciples to our Saviour concerning *Lazarus*, if thus *we ſleep, we ſhall doe well.* Of the firſt Conſideration thus much: Paſs we now from Death to Life, from the end of our Dayes to the end of our Hope, *Reſurrection.*

I Said that was twofold; firſt of the *firſt-fruits*, then of the *whole lump.* And firſt of the *Reſurrection of our Saviour*; but which I am not here to make proof of, for it is taken for granted in the Text. But if any ſhould be ſo fooliſh and ſlow of heart, as not to believe all that is written in the Prophets, the Heathen *Tacitus* will tell you one Article, in the 15. of his Annals, *That he ſuffered under Pontius Pilate:* and the Jew *Joſephus* addeth the other, in the 18. of his Antiquities, *That he roſe again the third day from the dead.*

That which moſt properly I am to make known to you is, upon what conſideration our Saviour can be called *The Firſt*; then, by what analogy *The Firſt Fruits.* The

Patriarch *Enoch* was tranſlated, and the Prophet *Elias* went up to Heaven in a fiery Chariot; and the Aſſumption of *Moſes* hath been diſputed for by ſome; though it ſhould ſeem, by the contention betwixt the Archangel and the Devil about his body, that there was no ſuch matter. Howſoever, theſe all rather died not, then roſe again. As for the Riſing of *Samuel*, to which the Cunning Woman of *Endor* pretended, it was nothing leſs then a Reſurrection; 'twas an Apparition. And *Saul* ſhould have ſaid to the Woman, as he to her; Why haſt thou deceived me? for this is not *Samuel*. *Eliſha* indeed raiſed up the *Shunamite*'s ſon; and our Saviour raiſed up his friend *Lazarus*, after he had been dead four dayes: And yet ſtill this was the *Firſt Reſurrection*. The reſt did not go before, as the Scripture ſeemeth to ſay, but followed this. For, as he was a Lamb ſlain, ſo was he a Lamb riſen too, from the beginning of the world. The reſt were Raiſed, he onely *Roſe from the dead*. *Eliſha*'s dead bones raiſed up another man's; our Saviour's dead bones raiſed up themſelves. They raiſed others by his power, He himſelf by his own.

To ſay therefore there was any Reſurrection before this, is to ſay that *Abraham* was before *Chriſt*. The reſt were all but ſecond brothers in the Reſurrection; He onely was *Primogenitus mortuorum*, the Firſt-begotten of the dead.

We have ſeen in what ſenſe our Saviour is to be accounted the *Firſt*; I am now to tell you in what proportion he ſtandeth to the *Firſt Fruits*.

But then I am to lead you back to the old Law of the *Omer* or *Sheaf*, *Levit.* 23. 9. where the Children of Iſrael are commanded, That at the reaping of their Harveſt no Bread, or Parched Corn, or Green Ears be eaten in their dwellings, till a Sheaf of the Firſt Fruits be offered and waved before the Lord, together with a Lamb for a Burnt-offering. The Traditions here (and not unneceſſarily) ſupply, That thoſe who lived far from the holy City might eat of the new Corn when mid-day was paſt: for that

that is was preſumed, the *Sanhedrim* would ſee the Sheaf offered up ere that time. Thus the Letter and Ceremony; which how well it is anſwered in the Truth and Subſtance, I ſhall briefly ſhew you.

The Typical Sheaf (as the Doctors deliver in the *Talmud*,) was to be cut down in the Night: So was the *True*. He was cut down indeed in the Day-time; but the Darkneſs was the greater: for the very Light of This Day was Darkneſs; and therefore how great was that? A darkneſs that indeed might be felt. A darkneſs over the face of the whole Earth: ſuch an one as in the Beginning was over the face of the Deep, before the Creator had ſaid, *Let there be Light*. And though the Scripture maketh mention but of Darkneſſe till the Ninth hour; yet moſt certain it is, that That Day had another Darkneſſe, about the Twelfth hour, of Nature's own Proviſion. For, by the Aſtronomical Tables, the Moon was at that time almoſt totally Eclipſed. So truly were theſe Firſt Fruits cut down in the Night. *Codmiac.*

The Typical Sheaf thus reaped down, was carried into the Court-yard of the Sanctuary, threſhed, parched, ground; then lifted up, and waved before the Lord: So was the *True*. The manner of the *Jews* Threſhing was by the Treading of Oxen, and Wheels indented with iron teeth. And did not many Bulls compaſs Him about? And was not He *bruiſed for our Tranſgreſſions*? His Hands and his Feet were pierced; and all his Bones were out of joint: they had been broken too, but for the Prophecy. He was Parched: for, was not his ſtrength dried up as a Potſheard? Did not his Tongue cleave to the roof of his Mouth? And was he not brought down to the duſt of Death? You may hear him ſay all this himſelf, *Pſalm* 22. He was lifted up too: for, *as Moſes lifted up the Serpent in the Wilderneſs, ſo was the Son, &c.* And he was waved too, (as ſome compare it) by an Earthquake at the Reſurrection. But inſtead of Waving, the Text tranſlateth it, The Sheaf was ſeparated. So were theſe firſt Fruits: and the Deſertion was ſo great, that he cried out, His God, His God had

forſaken him. Laſtly, there was an Extraordinary Lamb to be offered up, as due to the Sheaf. And if one ſhould ask us, as once the ſon did the father, *Behold the fire and the wood; but where is the Lamb for a Burnt-offering?* he would be anſwered, that *God would provide himſelf a Lamb. Ecce Agnus Dei*, Behold the Lamb of God. But that which moſt of all concerns is, the Condition of the Firſt Fruits: That was, till theſe were offered up no man of the Land of Iſrael might eat of his new Corn; 'twas yet profane and curſed, as the Ground that bare it: but the Sheaf once offered up, the whole Crop is intituled to the Conſecration. For, *if the Firſt Fruits be holy*, ſaith S. *Paul, then ſo is alſo the whole lump*. This alſo is the caſe of the Reſurrection: For if Chriſt, the Firſt Fruits, be riſen; then they alſo that are his, the whole Lump, at his Coming. The Harveſt is the end of the World, and the end of our Life is in the ſeed-time: Church-yards are the Plats, which therefore the High-Dutch moſt properly term *God's Acres*, or *Glebe-land*, wherein the Dead are ſown a natural body; but the Crop ſhall not be ſuch, as wherewith the Mower filleth not his hand, or he that bindeth up the ſheafs his boſom. It ſhall be with the fat of the Kidneys of Wheat, as *Moſes* in the ſong, *Deut.* 32. 14. 'Tis ſown in Diſhonour, it riſeth again in Glory. And the Reapers are the Angels, who ſhall gather and bind us up again בצרור החיים *Betſror hachaiim*, into the Bundle of Life, as in the 1 *Sam.* 25.29. which words therefore the Jews uſe to repete in their Dirges, and inſcribe upon their Tombs.

The Firſt Fruits being riſen, take any one of us any grain of corn in the whole Lump, and caſt it into the ground; if it die not, it abideth alone; but if it die, it bringeth forth much fruit: For the life of the Lump, like Corn in the earth, is laid in the Firſt Fruits in God. The Inſtance of the Corn is ſo pregnant, that the Greek Churches, in their commemorations of the Dead, uſe to boil wheat in water and ſet it before them, as a convincing ſymbol of the Reſurrection. And my Author is bold to ſay, πολὺ δὲ τοῦτο παραδοξότερον τοῦ περὶ τὴν ἀνάστασιν θαύματος, that

that this is the Greater wonder of the two; that the Reſurrection of the Corn is more Prodigious then that of the Body. Strange indeed it is, that a grain of Corn ſhould not quicken, except it die: But much more ſtrange, that out of one grain, and one as good as Dead, ſhould ſpring forth ſuch a numerous Increaſe. As for our Bodies, which are ſown in Corruption, the Earth, when ſhe ſhall give up her Dead, will render but, as the Talent hid in the Napkin, the ſame again, or one for another. But the Husbandman receiveth his own with Intereſt: ſhall I ſay that this Grain hath gained him Ten Grains? Nay, in ſome Parts under the Line they reap the profit of a Thouſand for One.

In Relation to the Firſt Fruits we are called by Saint *Paul* σύμφυτοι, *Complantati*, ſuch as are planted together with him in Likeneſſe of his Reſurrection. Correſpondently the Prophet *Iſaiah* ſaith, *Our bones ſhall flouriſh like an Herb.* Now the Herbs and Plants, we know, however cut down, yet re-inforcing from the Root, ſpring up and riſe again. We uſe Vulgarly, but Improperly, to call the uppermoſt of the Branches the Top of a Tree: but we are corrected by *Ariſtotle*, in the Books *De Anima*; where we are taught to call the Root, the Head, and the Top, the Feet. In the Reverſe of this Compariſon, the firſt Fruits are the Root, and the Head; we the Branches, or Members. And in the 26. of *Iſaiah*, the Head acknowledgeth the whole departed Race of Mankind to be his Trunk or Dead Body. We reade it, *Thy Dead men ſhall ariſe; with my dead Body ſhall they ariſe.* But the reſt is put in by the Tranſlators. The Original is, *Thy dead men ſhall ariſe: they ſhall ariſe, my dead Body.* Seeing therefore that the Ax is not laid to the Root of the Tree, what though the Branches be lopt off by Death? there is ſtill Hope in the Tree, ſaith Holy *Job.* For though the Stock thereof die in the ground; yet through the ſent of water, 'twill bud and bring forth boughs like a Plant, which withereth over night, but being watered with the dew of Heaven, ſpringeth up afreſh in the Morning. And therefore in the ſame

Prophecy,

Prophecy of *Iſaiah*, the Dew of dead men is likened to the Dew of Herbs : *Ros tuus, Ros Olerum.* To this ſay the Jews, in the Book *Zohar*, That, at the laſt Day, a kind of Plaſtical Dew ſhall fall down upon the Dead, and ingender with *Luz*, the little Bone ſpoken of before : and ſo out of this, all the reſt of our Bones and the whole Man ſhall ſpring forth. But we are not to give heed unto Jewiſh Fables: and therefore it ſhall not be here enquired who ſhall be the Father of this Rain, or who ſhould beget theſe drops of Dew. Sure we are, that though touch'd by Death we ſhrink up, like that ſenſitive Plant ; yet we ſhall ſoon quicken by his Influence, whoſe *Head* (in the *Canticles*) *is fill'd with Dew, and his Locks as with the drops of the night.* In Exprobration therefore unto Death and Mortality, we know whoſe uſe it was to bury their dead in their Gardens; ſowing their Bodies with as much faith as their Fruits, and equally expecting the ſpring of Both. 'Tis for no other reaſon that we our ſelves ſtick our Hearſes with Flowers, and go forth to the grave with Roſemary. Our Precedents were the Jews, whoſe ancient Cuſtom it was by the way as they went with their Corpſes, to pluck every one up the Graſs; as who ſhould ſay, they were not ſorry, as men without Hope; for their brother was but ſo cropt off, and ſhould ſpring up again in his due ſeaſon.

But the Prophet *Iſaiah*'s Compariſon of the Flouriſhing of our Bones like an Herb, is yet further made good by (as I think) one of the greateſt Secrets that are known in Nature. A Learned Chymiſt, who ſpent much time in the Contemplation of Tinctures, and Impreſſions of Vegetals, to prove the Great Principle of Salt, made this experiment. He took ſeveral Herbs and Plants, and calcined them to Aſhes : he put up the Aſhes into ſeveral Glaſſes, ſealed Hermetically, and written upon with the ſeveral names of the calcined Herbs. When he would ſhew the Experiment, he applied a ſoft flame to the Glaſſes; where forthwith he might perceive the ſelf-ſame Herbs riſing up by little and little out of the Aſhes, every one in his proper form : and, the flame ſubtracted, they would return to their own Chaos again.

The

The Spectators, as the Chymiſt, beheld this with the greateſt admiration; and, giving thanks to God, concluded from thence the Reſurrection of the dead Body.

We may take an *omen* of our Riſing again from the time of our Saviour's Reſurrection. The Firſt Fruits roſe in the Spring; and that's the time (ſo the Senatour *Manilius*) wherein the Phœnix riſeth out of her aſhes. And 'tis the time wherein the *Egyptians* celebrate their Annual Reſurrection; for upon the 26. of *March* they ſolemnly go to a place by *Nile*, where they ſee and touch the bodies riſing out of their Graves. It will ſeem ſtrange, I confeſs, but it hath been ſeriouſly teſtified and believed. Howſoever we ſhall take this but as a ſtaff of *Egypt*, a broken Reed, or but ſuch an one as *Gehazi* laid upon the dead child. But the Maſter cometh ſhortly, and ſhall command the breath to come from the four Winds, and breathe upon our ſlain; and then theſe Bones ſhall live.

But I would not have this Doctrine too partially applied. Our Saviour indeed is ſaid to be *the Firſt Fruits of them that ſleep* in him. Thoſe that ſleep in him are ſuch which here awake and ſtand up from the Death of ſin. For as there is a ſecond Death, ſo here is a firſt Reſurrection. In the great Morning of the world the Dew ſhall fall down upon the dead in Chriſt, as that other Dew upon the Fleece of *Gideon*; and the reſt of Mankind ſhall be dry. But another Dew ſhall fall upon the ungodly, a blaſting Mildew; and then the reſt of the ground ſhall be wet, and the Fleece onely ſhall be dry. *The wicked lie in the graves like Sheep* (ſaith the *Pſalmiſt*) *that are appointed to the ſlaughter; and the righteous ſhall have dominion over them in the Morning.* In the Field of the World, where our Saviour is the Firſt Fruits, the Good are the Wheat, and the Bad are the Tares: which as they both are cut down alike, ſo ſhall they both alike be gathered up; but the Tares for the Fire, and the good Corn for the great Husbandman's Barn. They ſeem indeed to be of the Lump; but have no more title to the Firſt Fruits, then that, as theſe were cut down, ſo thoſe were ſowed in the night.

If theſe things be ſo, what manner of perſons ought we to be in all holy converſation? But if the Reſurrection were to be argued from the Sanctity of Life, there was never leſs Hope of it then now. Nay, we take the onely courſe to prove that our Saviour is not yet riſen. 'Tis but the converſion of S. *Paul*'s Propoſition, *If Chriſt be not riſen, then you are yet in your ſins:* But you are yet in your ſins; and ye know what follows.

In all holy converſation, &c. Why? there was never more Holineſs pretended to, never leſs practiſed, then now. And ye muſt not count me your Enemy becauſe I tell you this Truth. What ſtraining here is at the Gnat of a Ceremony by them which can ſwallow whole Camels of other profitable Abominations? How odious is the very name of a Cope or a Surplice to thoſe which yet can love the Garment ſpotted with the Fleſh? All poſſible means have been taken to purge the material Temple of any ſuſpicious Ruſt, contracted by the inconſiderations of Time: but the Temples of our Bodies, and they ſhould be thoſe of the Holy Ghoſt, they are painted ſtill, *Painted ſepulchres.* They appear well outwardly; and we have been perſuaded to waſh our ſelves in *Jordan* from the Romiſh Leproſie: We doe well; onely in this the Lord be merciful unto me; We will have *Rimmons* ſtill: And what was *Rimmon*, think ye? 'Twas the Strumpet Lady of luſt and wantonneſs.

If it be well to deface a Picture in a Church, will it not be much better to reſtore the Image of God in our ſelves? I do not ſay that theſe things ought they not to have done; I leave that to an higher Diſcretion: but I may and muſt ſay, that if the other things be left undone, ye have but waſh'd the outſide of the Platter. What availeth it if the Statutes of *Omri* are not kept, when other Judgments ſhall be turned into Wormwood, and the fruits of Righteouſneſs into Hemlock? Talk of Chriſtians! Get to be Heathens firſt. I can believe that theſe men hope to riſe again: for they ſay, and they doe as they would be done by.

The Body and Bloud of Chriſt are the Sacraments of Re-

Reſurrection : but can I think them to be ſo to them who ſo duely come to Receive them unworthily ? It is the cauſe, (ſaith S. *Paul*) many are weak and ſickly among you, and many ſleep.

If ye be indeed riſen with Chriſt, ſeek thoſe things which are above. But do they doe ſo that ſit brooding upon this Earthly pelf, to hatch a Cockatrice Egg, or ſuch an one as the ſilly Eſtrich leaveth on the Sand ? Do we ſeek thoſe things which are above but as we do theſe which are below ? We can light a Candle, and ſweep the Houſe ; and balance that eternal weight of Glory with a falſe Meaſure.

Will you hear the end of all ? *Fear God, and keep his Commandments ; for this is the whole duty of Man.* Pretend to what you will : *Pure Religion, and undefiled before God and the Father,* you know what it is : It is, *to viſit the Fatherleſs and Widows in their Affliction ; and to keep himſelf unſpotted of the World.*

FINIS.

ΚΑΙΝΑΝ ΔΕΥΤΕΡΟΣ.

OR A

DISPROOF

OF HIM,

In the 3. of *S. Luke* v. 36.

By JOHN GREGORY, *Master of Arts, of* Christs-Church *in* Oxon.

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1663.

ΚΑΙΝΑ͂Ν ΔΕΎΤΕΡΟΣ.

OR

A DISPROOF

Of Him, in the 3. of *S. Luke* v. 36.

WHen to assure even the Scripture it self was accounted but Distraction, and whilest the holy cares of those Primitive Souls slept securely upon the more instructing parts of the Book of God, the Enemy came and sowed Tares in the *Genealogies*, proportioning his temptations to the more obnoxious parts, and more exposed to the chance of Transcription or Industry of Violence.

To reconcile the Greek book of the Generations to the Hebrew accounts, the Deliberations have been many, learned, and insufficient.

Moses saith that *Arphaxad* begat *Sala*, and *Sala* begat *Heber*, *&c.* S. *Luke* saith that *Arphaxad* begat *Cainan*, and *Cainan* begat *Sala*, and *Sala* begat *Heber*, *&c.* which (seeing that the same Spirit equally guided both the Pens) I can never wonder at enough (saith one) *& propter ingenii tarditatem vehementissimo stupore perculsus, nescio perscrutari.* *Beda præf. in Act. Apost.*

But leaving S. *Luke* awhile to the success of this inquiry: Certain it is, that the supernumerary *Cainan* is most originally to be charged upon the *Seventy*; but *quod nemo*

nemo scire (saith *Scaliger*) *neq; unde hauserunt, neq; cur posuerint, hactenus causam reddere potuit* : He saith that no man can tell from whence they had it, or could ever yet give a reason why they should put it in.

Concerning this Translation the Traditions are, That under the Reign of *Ptolemy Philadelph*, and by the agency of *Demetrius*, seventy and two of the Elders of *Israel* were invited over to *Alexandria* with the Originals of their Law : That they were appointed a Recess in the Isle *Pharos*, where in the space of seventy two dayes they rendered it into Greek : That the Translation first diligently revised and approved of by the Jews there frequently residing at that time, was carefully and solemnly put up and reserved in the King's Library. So *Aristæas*, and from him *Josephus*. *Philo* seemeth to intimate as if the Translation had been severally and unanimously performed, that is by two and two in a Cell, as *Epiphanius*, and the Emperour in the Novels.

But by the fuller Authority both of the Jewish and Christian Interest, it was translated all alike, and by every one in a separate Conclave. So *Justin Martyr*, *Irenæus*, *Clemens Alexandrinus*, *Cyrillus Hierosolymitanus*, the *Talmudists* in *Megillah Nikra*, *fol.* 9. *A.* in *Massichta Sopherim*, *c.* 1. *Halac* 8. *Abraham Zacuth* in *Juchasin*. — *R. Gedalias* in *Shalshelet Haccabala*, *fol.* 23, 24, *&c.* And *Justin Martyr* would have the Gentiles to know ταῦτα οὐ μῦθος, *&c.* That this is no Fable or fictitious Relation, for that he himself had been there and visited the ruines of the Cells, and received this Tradition from the Inhabitants of the place.

Antiquitat. Judaic. l. 12. *c.* 2.

It is added moreover by the said *Aben Batric*, that *Simeon* the Just was one of the Interpreters, and that upon his unbelief of a passage in the Translation which prophesied of Christ, it was given unto him not to see death till he had seen the Glory of God : Whom when he had taken up in his arms, he then began that his *Nunc dimittis*, *Lord*, *now lettest thou thy servant depart in peace*, *&c.*

For the Translation he expresly affirmeth that the whole was performed by each of them in his several Cell, no man dissenting

diſſenting from another : and that the ſeveral Copies were all ſealed up and put into the Temple of *Serapis*.

And yet contrary to all this one *Armius* (ال مبوش) quoted in the Preface to an Arabick Verſion of the Greek Pentateuch ſaith, فاوقلف ال فسقي ما فتلوا الشايح فامل لندلوا الشايع في النوش والغبقن *That the Elders diſagreed, and that therefore the King commanded they ſhould be put in priſon, and under chains.* *Catena Arab. in Pentateuc. Mſ. in Arch. Bodleianis.*

An eager and famous Conteſtation paſſed betwixt Saint *Hierom* and S. *Auſtin* about this matter : the former attributing ſo little to the Story, that with him the Cells and Separation are but a Fable; the later ſo much, that he accounteth their varieties from the Original to be no leſſe harmonious then thoſe of the Goſpels.

But foraſmuch as the Teſtimonies, notwithſtanding their number and concurrence, may be all thruſt up into the ſingle authority of *Ariſteas*, and that ſo ſubſtantially diſabled by *Scaliger*, the moſt indifferent men take part with Saint *Hierom*.

The truth of all may ſeem to be as followeth :

The *Talmudiſts* in *Sopherim* deliver a Tradition of five Elders who tranſlated the five Books of *Moſes* for *Ptolemy* the King, *&c.* והיה היום קשה לישראל and that this was a ſad day to the Houſe of *Iſrael*, and like the dayes of the Calf, *&c.* And the time of this tranſlation is to this day kept a faſt, and noted in their Calendar with a Miracle of three dayes darkneſſe, which, as they ſay, was then upon the Earth. *Sopher. c. 1. Halac 7.*

The Tradition ſeemeth to point us to that verſion of the Law performed before the times of *Alexander* the Great, as *Ariſtobulus* teſtifieth in his firſt book to *Ptolemy Philometor* : But the Tradition erroneouſly caſteth it upon the days of *Ptolemy*, when not the Law onely, but the Prophets alſo were tranſlated, and by the ſeventy Elders, as before. *Clem. Alex. 1. Strom.*

Thoſe among the *Iews* who read the Law in this Tran-

Translation were called Hellenists, otherwise the διασπορὰ Ἑλλήνων, and the קריין למפר *Korin lemephrah*, such as read the Law backwards, as the *Talmud*, in *Sota fol.* 32. 6.

In the *Ierusalem* Talmud it is said, that R. *Levi* coming to *Cæsarea*, and hearing them reade the *Shemang*, or *Audi Israel* (a Section of the Law) *Deut.* 6. אליניסטין *Helleniſtin*, or in Greek, would have hindred them: which R. *Iose* perceiving, angerly said, He that cannot reade it in Hebrew, shall he not reade it at all? Nay let him reade it in any tongue whatsoever that he understandeth, and he hath done his duty. *Sota, c.* 7.

This prepostrous way of Reading (as it was taken) bred a diversity of conversation, and was the cause of many γογγυσμοὶ, or *murmurings*, betwixt the other Jews and Hellenists; for so we are to reade, not Grecians, *Act.* 6. 1.

For the Translation, I believe it to be that which for the greatest part of the main body is yet extant, and that it was performed at such a Time and Place, and possibly by such a Number of Elders: For the Cells, the Separation, and miraculous concent of the Interpreters, with other pompous circumstances remembred by *Aristæas*, I assure my self they were all afterwards devised by the Hellenists, to advance the reputation of their Scripture against that of the other murmuring Jews; which, derived down to the Fathers of the Church in such a disguise of Miracle and Antiquity, and which is more then that, expresly quoted by the Evangelists and Apostles, rather then the Original, was easily received with that precipitation of Reverence, as gave not time to consider what licentious courses had been practised upon it. *vide P. HH. Petro.*

In this Translation as now received, besides many other various Readings, two irreconcilable differences from the Original have passed: the one purely Chronological, by a numerous excess in the *Anni* Παιδοποιίας; the other is not so onely, but also the Interposition of another *Cainan* into the Series of the Genealogies. This later committeth the New Testament with the Old: The former leaveth the Old upon plain terms of contradiction to its self, and is so vast,

vast, as in fixing the Æra of the Floud to leave the Hebrew Computation many hundred years behind; and so absurd, as to let it follow that *Noah* died before the Floud, and *Methuselem* lived after it.

To reconcile either of these two to the Original, upon my truest consideration of all that hath been devised, I find to be of an impossible performance.

To defend the Translation against the Original, as the Romanists immoderately undertake, putteth us upon an unreasonable and ensnaring consequence: which howsoever men corrupted by engagement may more indiscernably swallow up, yet super-induced upon a sincere and unmixed faith, removeth the ancient Land-mark, and betrayeth us to Atheism and instability of minde, dividing a Kingdome against it self, and tossing the Ark of the Church to and fro, like a wave of the Sea.

No man (I know) hath more to the purpose solicited this cause then the very learned *Morinus*; and yet I can perceive that after all other stones removed, he is forced with *Baronius* to report himself to the Tradition of the Church, which, how Catholick soever, bringeth no more to pass then this, That the Greek Computation hath been universally received from the very beginnings of Ecclesiastical Time. There was reason for it, for it pleased God, (who even in these things despiseth not the ways of men) that the Scripture might be the sooner known, and to the more, to suffer it to pass rather by the streams then from the fountains, to which the access was harder, and the differences, but such as imported no substantial inconvenience in the waies of salvation.

But if universal Tradition be of that moment in this matter, then what shall become of the Vulgar Edition, which must be maintained by that Party, and yet cannot be but upon the same terms; where notwithstanding we find these summs cast up, not by the Greek, but the Hebrew reckoning?

As for their Cardinal *Aliaco*, who undertook to make good this Computation of the *Seventy* by the great Con-

junctions from the Figure of the World, judgment is already passed upon him by the Earl of *Mirandula*.

J. Picus Mirand. Ad. Astro. lib. 5. c. 9.

The ways of Reconciliation and defense being thus shut against us, the Translation it self must be called in question, and written upon as Supernumerary and Corrupt.

For the *Anni* Παιδοποιΐας, 'tis evident from the method and demeanour of the undertaking, it is not of that kind as could fall out in Time, or by Transcription, but of deliberation and purpose, the Numbers for the most part increasing by a Centenary accession.

By the Original, *Seth* was 105 years old when he begat *Enos*; by the Septuagint he was 205. *Enos* was 90 years old when he begat *Caïnan*; the Greek is 190, *&c.* contriving so as to cast all up into a set and intended form of Imposture.

'Tis otherwise manifest by the different Traditions of this Period, not onely as it is summed up by the Ancient writers, *Demetrius*, *Eupolemon*, *Timotheus*, *Nicephorus*, *&c.* but in the Copies themselves, and their Translations, as in some Arabick versions of the Greek Pentateuch I observe, in the *Russe* Bible, and the *Samaritan* Pentateuch; which also I undertake to be no Original, but to have been drawn out of the Greek Fountains, as, in respect of that, I may call them.

For the Later, S. *Luke* I know is dangerously pretended; but in so low a spirited and shifting way, as that the Evangelist must needs be a loser by the hand.

We must speak it out, that however it hath appeared in the Later Copies of that Gospel, and so derived down to the Syriack and Arabick Translations, *&c.* yet the old Originals received it not; as also *Beza* hath noted, more importantly his *vetustissimus Codex*: whereunto I my self also can bear him Witness, that it is not to be found either in the Greek or Latine.

Cod. Antiquiss. Evang. & Act. Apost. ms. gr. lat. Arch. Bibl. pub. Cantab.

But neither was it extant in the Ancient Copies of the Septuagint. That in the King's Library at S. *James*'s I confess to have wherewithall to bear out some repute of Antiquity, especially if it should be, as the Patriarch who sent

it

it over pretended, written by the hand of *Tecla*, a Disciple of S. *Paul*'s. But the Menology (none of the worst remembrancers) maketh no mention of any such Act of the Saint; and if it had, we know of what moment to make that kind of trust. *Menolog. Sept. 24.*

But suppose the *Cainan* δεύτερος to have been extant in the Copies of S. *Paul*'s time, this will not be good enough security against the Testimony of *Berosus* the Chaldean, a man of *Ptolemy Philadelph*'s own time; who, in his Babylonish History, accounting the *Series* of the Patriarchs after the Floud, setteth down *Abraham* μετὰ τὸν καλούμενον τῇ δεκάτῃ γενεᾷ, *in the tenth Generation*, and therefore *Cainan* could not bereckoned upon: which moreover is confirmed by *Eupolemon*'s like tradition of the same *Series*. *Euseb. Præp. Evang. lib. 9. pag. 24.*

This onely doubt can be raised, whether *Berosus*, though he published his History after the times of the Translation, yet might not compose it before, under the times of *Alexander*, which also were his. But if he did, then I say that he took the *Series* from that other ancienter Greek Translation of the Pentateuch, mentioned by *Aristobulus*, and so the Testimony is the greater.

But the *Cainan* δεύτερος was not extant in the Septuagint of S. *Paul*'s Time. If it had, *Theophilus Antiochenus* immediately following would not expressly have left it out in his Epilogism. No more would *Ireneus*, *Epiphanius*, or *Eusebius* in theirs. And those that know how the case stood betwixt S. *Hierom* and this Translation, know he could not possibly have pass'd it over, had it been to be found in the Copies of his Time. *Theoph. Antioch. 3. Lib. ad Autolyc. Irenæ. Lib. Epiphan. Ep. 55.*

But neither is it extant in the Vulgar Edition, the Samaritan Pentateuch, or the Russe Bible, translated out of the Septuagint, for there it is ⱄⰰⰻⰻ ⰲⱁⰴⰸ ⰲⰰⰻⰻ ⰻ ⰲⰰⰻⰰ ⰲⱁⰴⰸ ⰵⰱⰵⱃⰰ, *Arphaxad begat Sala, and Sala begat Eber.*

True it is, that I meet with this *Cainan* in two Arabick Versions of the Greek Pentateuch, but evidently translated since the corruption was set on foot. *Mſ. in Arch. Bodleian. 5.*

But it is of more moment then all this, that it never was nor could be in the Original, out of which the Elders

translated, and that by an invincible Note of the *Masora* marked upon the place.

Nordid ever any Translation out of the Hebrew acknowledge it. Not the *Targums* whatsoever, not the Vulgar Latine, not the Spanish or the Vulgar Greek, both translated by the Jews themselves, and printed at *Constantinople* in Hebrew letters; not the Persian Paraphrase by *Tawos*, the Arabick by *Saadiah Gaon*, or that other by the Jews in *Mauritania*, set forth by *Erpenius*.

But neither is the forgery constant to it self; for though we meet still with it in the Book of *Genesis*, yet in the better Copies of the *Chronicles* it is not found, the Projector so much forgot himself.

Manifestly therefore both *Caïnan* and the Numbers came in the wrong way; the design whereof, what it was, and managed by whom, I go about to shew.

In the first Verse of the first Chapter of *Genesis*, the Hebrew as, standing in their Arithmetick for a thousand, is six times found. From hence the Antient *Cabalists* concluded, that the World should last six thousand years: because also God was six dayes about the Creation, and a thousand years with him are but as one day; therefore after six days, that is six thousand Years duration of the World, there shall be a seventh day, or Millenary Sabbath of Rest: concerning which *Justin Martyr* to *Tryphon* the Jew, Ἔστι καὶ παρ' ἡμῖν ἀνήρ τις, ᾧ ὄνομα Ἰωάννης, εἷς τῶν Ἀποστόλων τοῦ Χριστοῦ, ὃς ἐν Ἀποκαλύψει γενομένῃ αὐτῷ χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προεφήτευσε· that is, *And there is a certain man among us, whose name is John, one of the Apostles of Christ, who, in his Apocalyps, hath foretold of a thousand Years to be enjoyed in Ierusalem, by those which shall believe in our Christ.* The same also was asserted by *Papias*, Bishop of *Hierapolis*, *Apolinarius*, and *Irenaeus*, as S. *Hierom* in his Catalogue, and hath been of late daies by very Learned men awaked out of a long sleep, and even now is by some, to no good ends, more then enough resented. Though this was wont to be one of the reasons why the *Revelation* was accounted but Ἀπόκρυφον τοῦ Ἰωάννου, as

Gemara Tal. in Helec Sanhedr. fol. 97. a R. A. Zar. in Imr. Bine, c. 43.

In the Revelation made to him.

Gregory

Gregory Nyssen, and not called by S. *John's*, but the Heretick *Cerinthus* his name. Other aspersions raised upon this Book by *Eusebius*, *Dorotheus*, *Dionysius*, *&c.* are summed up by *Erasmus*, and more forcibly urged then fully answered by *Beza*.

I may adde, that the Canon of Scripture we go by, groundeth much upon that Enumeration subjoyned to the last Canon of the Council of *Laodicea*, which yet is not found in the very ancient Manuscripts. *Gretser* mentioneth one, and I meet with another here at home. Nor is it extant in *Joseph's* Arabick Code, where onely the Canon of the Council is set down, with a Note upon the Idiotical Psalms. And yet in the same Code, in the Apostolical Canons, contrary to the trust of all the Greek Copies, it is

جليان يوحنا اطسهي ابوغاليبسيس

The *Revelation* of S. *John*, called the *Apocalypse*; but immediately follow the Constitutions of *Clement*, and recommended to the Church upon as equal terms. In a Manuscript Arabick Translation of the New Testament in Queen's College, onely this book of the *Revelation* is wanting.

Synodic. Gr. Ms. in Arch. Baroc. B. Bod.

Cod. Concil. Arab. Ms. in Arch. Roan. B. Bod.

In the Arabick Lives of the four Evangelists observed upon by *Kirstenius* the Note is; *Observandum quoq; est hunc autorem nè verbo quidem uno mentionem facere* Ἀποκαλύψεως *D. Joannis, quam quidam hunc Evangelistam in Patmo scripsisse asserunt, quâ autoritate ipsi videant. Atq; adeò semper iste liber inter Apocrypha reputatus est.*

P. Kirsten. in vit. 4. Evan. Arab. fol. 50.

But the Author doth make mention of the *Apocalypse* in these words, وقبل ان يوحنا اصلي بو غا لهسبس علي فوخبل But this Period (saith *Kirstenius*) *doctioribus hujus linguæ considerandum relinquimus.* I dare not own the *doctioribus*, but the Reading should be ابعفا ابسبس and the meaning is, *And the report goes, That S.* John *delivered up the Apocalypse to his Disciple* Phughir. So express is the mention, and no stronger the Tradition.

But

But in derogation to a Book wherein too much may so soon be said, at least enough, be the Writing never so Canonical, the Argument is most intractable, and to the usual reach of men so intricate and lost in Mystery, that unless the Times reveal faster then yet they have done, no man will be found worthy to open and to reade the Book, neither to look thereon.

Chap 5. 4. Not to repeat over *Cajetan*'s Exponat *cui Deus concesserit*; *Calvin*, the Man whose praise is in the Interpretation of the Word of God, *Sententiam rogatus de Libro Apocalypseos* (so *Bodin* reports him) *ingenuè respondit, se penitùs ignorare quid velit tam obscurus Scriptor; qui qualisq; fuerit nondum constat inter eruditos.*

Joh. Bodin. Meth. Hist. c. 7.

But this later part of the δευτέρωσις concerneth me not so pertinently as the former, that is, the six thousand years duration of the World, unto which more then what was said before must be added out of *Lactantius*: *Sicut ipsum hominem Deus die sexto ultimum fecit, &c. ità nunc die sexto magno verus homo verbo Dei fingitur*; That as God made Man last in the sixth day, so in the great sixth day or Millenary of the World, the true Man was made by the Word of God.

Lact. l. 7. c. 14.

He saith also that mention was made of this Tradition by the Sibylline Oracles, the great *Hermes*, and the old *Hystaspes* King of the *Medes*.

More expresly *Clemens*, *Timotheus*, and *Theophilus*, as they are quoted by *Joannes Antiochenus Melala*; Τῇ δὲ ἕκτῃ ἡμέρᾳ, ὡς προεῖπεν ἡ γραφὴ, ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον, καὶ ἐπέπεσε τῇ ἁμαρτίᾳ ἄνθρωπος· ὡς δῆλον εἶναι ὅτι ὕστω καὶ τῇ ἕκτῃ ἡμέρᾳ τῆς χιλιάδος ἐπὶ τῆς γῆς ἐφάνη ὁ δεσπότης ἡμῶν Ἰησοῦς ὁ Χριστὸς, καὶ ἔσωσε τὸν ἄνθρωπον διὰ τοῦ σταυροῦ, καὶ τῆς ἀναστάσεως· that is, *That upon the sixth day (as the Scripture hath foresaid) God made Man, and Man fell by sin; so upon the sixth day of the Chiliad* (or sixth Millenary of the World) *our Lord Jesus Christ came into this World, and saved man by his Cross and Resurrection.*

J. Antioc. Ms. in Arch. Bar. Bib. Bod. chronograph. l. 10.

To the same purpose *Ælfric*, an Abbat of our own, in his Treatise of the Old and New Testament to *Sigwerd* of East *Hoolon*; þ adam ȝe tacnude þeondam sixtan dæȝe ȝesea-

ȝeseapen þæs þurh ȝod usne hælend cristr þe come to þissere þoruldе [on þære sixtan ÿldе] ⁊ us ȝe edaiþode to his ȝe licnesse, *That Adam who was shapened by God upon the sixth day, betokeneth our Saviour Christ, who came into this world (in the sixth Age thereof) and renewed us after his own likeness.*

For this Duration of the World, I think it well enough retorted upon *Lactantius* by one of the Jews, לא ימהיר *&c.* האלהים לעטוחי כרענת לטא"נעיאן *that God hath not made haste to doe according to this saying:* for, as *Lactantius* computes, the time is already past and gone; and yet the world continues to be as in the dayes of old, *&c.* R. *Azarias* in *Imre Binah, c.43. fol.142.* though some of us Christians have so little to doe, and think our selves so well acquainted with the unsearchable wayes of God, as to bid our Readers take it upon their word: *Mundi hujus ætatem supra sex millia annorum, tanquam certam & immotam metam quam Deus mundo, sapienti & inscrutabili consilio determinavit, non excursuram esse, &c.* And what will become of the Millenary Sabbath of Rest, if the six thousand years, whereon that depends, be of no weightier consideration? *Cunmannus Fliusbachius.*

But to weaken or defend the Tradition I have no engagement upon me: It yieldeth me this Observation, That in the opinion of those which held it our Saviour was to come in the Flesh in the sixth Millenary of the world.

But by the Hebrew account the Messiah was to come long before, as the Angel *Gabriel* prophesied, in the seventy Weeks determined upon that People.

It amounted therefore to this; That either the Tradition must come down to the Text, or the Text be made to come up to that.

In the *Arabick Catena*, and there onely, I find the Imputation laid upon the Original, فان اليهود ففعتفا من اعهال وعدا يان سبك الستك سما كفوا طهول المسيخ اييل يمذتهم كتبهم عي صبي السيد اطسحح *&c.*

that

that is, *That the Jews cut off from the ages of the world 3600. years, to conceal the Epiphany of Christ, that their books might not convince them of the contrary, &c. Cæsen. Azah. c. 19.*

I begin to think how readily *Morinus*, and others of the Romish Party, will resent this Testimony. Learned men, I confess, but of a strange brow, to pretend to the world, *Chronologiam juxta LXX. Interpretum numeros subductam, antiquis Hebræorum codicibus videri conformem.* That the Chronology computed according to the Numbers in the Septuagint probably differeth not from the ancient Hebrew copies.

But for the sincerity of the Hebrew Text, the Foundation of God and Man standeth sure. And for that of *Julius Africanus* (the onely thing which hath been urged to purpose in this cause) it shall be unexpectedly answered. *Julius Africanus* saith that the *Jews* ἀπὸ τῶν ἀληθῶς διὰ τοῦ Μωσέως πνευματικῶς διδαχθέντες, ἔτι τε καὶ ἐκ τῶν Ἑβραϊκῶν ἱστοριῶν ἀσκηθέντες ἐγράψαντο, &c. *themselves delivered this Computation of years taught by the Spirit of God in Moses, and out of the Hebrew Histories, &c.* Not meaning, as *Morinus* would have him, that the Greek account was drawn from the ancient Originals of *Moses*, but as *Joannes Antiochenus*; ὥσπερ γὰρ ὁ ἄνθρωπος τῇ ἕκτῃ ἡμέρᾳ ἐπλάσθη ὁ Θεὸς, ὡς Μωσῆς ἐξέθετο, σωθέντας αὐτοὺς ἀνομήσασιν αὐτῷ ἐν τέλει τῶν ἑξακισχιλίων ἐτῶν, Καὶ ἔτι ἡμῶν ἡμέραν ἀνελὼν ἀπὸ χιλίων ἐτῶν, &c. ὕστερον τῇ ἕκτῃ ἡμέρᾳ τῆς χιλιάδος ἐπὶ τῆς γῆς ἐφάνη ὁ Δεσπότης ἡμῶν Ἰησοῦς, &c. *For like as God made Man in the sixth day, as* Moses *expounded, (who also hath it in his writings, That a day of the Lord is as a thousand years, &c.) so in the sixth Millenary day our Lord Jesus appeared.* *Psal. 90. Orat. Mos. &c.*

And this was all *Moses* had to do with it.

That the thing was done by the Jews, I deny not; but by those, I mean the *Hellenists*. And I take upon me, that the corruption proceeded not by subduction from the Hebrew, but the accession to the Greek Scripture, and that it was done hand by the times of the Translation; and to no other end then to what I pretended; which was to make the Accounts fall even with their Tradition of the Messiah's coming in the sixth Millenary of the world, as it falleth out

out by the Epilogisms of *Demetrius*, cited by *Alexander Cornelius*; *Eupolemon*, cited by *Clemens Alexandrinus*; *Timotheus* and others, cited by *Joannes Antiochenus*; differing some from the rest, ἐν ᾧ πρὸ ἑξακισχιλιοστῷ ἔτει συμφωνοῦσιν ἅπαντες φανῆναι τὸν Κύριον, &c. But all agree in this, that our Saviour came in the sixth Chiliad. *Euseb. P. Evang. p. 248.*

The distinctest enumeration of this Account is that of *Theophil. Antioch.* before the insertion of the Καϊνὰν δεύτερον. Ἀπὸ μὲν οὖν τοῦ κτίσαντος ἕζησεν ἔτη τλ'· υἱὸς δὲ τούτου Σὴθ, ἔτη σε'· υἱὸς δὲ τούτου Ἐνὼς, ἔτη ϙ'· υἱὸς δὲ τούτου Καϊνὰν, ἔτη ϙο'· υἱὸς δὲ τούτου Μαλελεὴλ, ἔτη ϙξ'· υἱὸς δὲ τούτου Ἰαρὲθ, ἔτη ϙξβ'· υἱὸς δὲ τούτου Μαθουσάλα, ἔτη ϙπζ'· υἱὸς δὲ τούτου Λαμὲχ, ἔτη ϙπη'· &c. that is,

Adam was 330 years old		when he begat	*Seth*
Seth	205		*Enos*
Enos	190		*Cainan*
Cainan	170		*Malaleel*
Malaleel	165		*Jared*
Jared	162		*Enoch*
Enoch	165		*Methusala*
Methusala	187		*Lamec*
Lamec	188		*Noah*
Noah	500		*Sem*
Sem	100		*Arphaxad*
Arphaxad	135		*Sala*
Sala	130		*Eber*
Eber	134		*Phalec*
Phalec	130		*Ragau*

By this Account there passed from the beginning of the World to the 600 year of *Noah*'s life 2362 years; from thence to the 130 year of *Phalec* 529, which added to the former summe make up from the beginning of the World to the same time 2891 years. Ἀπὸ δὲ τοῦ κατακλυσμοῦ, &c. as the same Period of *Theophilus*. From the Floud to the time at which *Abraham* our forefather begat *Isaac* 1036 years, from *Isaac* the son of *Abraham* to the Sojourning of the People with *Moses* in the wilderness 660 years, from the death of *Moses* to the death of *David* the Patriarch 498

years, from thence to the Captivity in *Babylon* 518 years, from the beginning of *Cyrus* to the end of *Aurelius Verus* 744 years; that is, from the Floud to the death of *Aurelius* 3456 years: to which if we adde the 2362 years from the Creation to the Floud, the Total is 5818 Years: substracting from thence 192 years, from the 42 of *Augustus* to the death of *Aurelius*, our Saviour cometh into the world in the 626 year of the sixth Millenary.

But the Tradition as otherwise delivered will have it so, that our Saviour must come precisely at the sixth hour of the sixth day, or very middle of the sixth Millenary: so the Arabick *Catena*, السبه المسيح اا اطنتطم بقن خمسه الف وخمس مايه سنه ليقلص ادم حسي ما اوعينه قيال فه الي حهسه ايام ونفعي اجي ابك واجلصك that is, *The Lord Christ was to be manifested after the end of* 5500 *years for the redemption of* Adam, *as he promised, saying unto him, The sixth day at noon I will come unto thee, and redeem thee.* Caten. Arab. ubi suprá.

Cat. Arab. Ms. in Arch. Bib. Bod.

And therefore *Eustathius Antiochenus* observeth that Christ was crucified the sixth hour of the sixth day, τοῦ λόγου σημαίνοντος τῆς ἕκτης χιλιάδος τὸ ἥμισυ, to intimate the middle of the sixth Millenary.

The form of the Period (as it standeth to this alteration) is drawn up by the Patriarch *Nicephorus* in his *Chronicon*; Συνάγονται τὰ ἔτη οὕτως, &c. and the ὁμοῦ ἔτη are εφ'. 5500.

So *Joannes Antiochenus*, *Eusebius*, the *Æthiopian* Calendar, &c.

But also the Tradition especially required, that the 6000 years should be equally divided by the times of *Phalec*, Φαλὲκ οἱ Ἑβραῖοι μερισμὸν λέγουσιν, &c. saith *Eustathius Antiochenus*, *Phalec* in the Hebrew signifieth *Division*; and the time of the World's duration was divided by his days into ἰσάτατα τριχίλια. And *Joannes Antiochenus*, ἔστιν οὖν ἀπὸ Ἀδὰμ ἕως τοῦ Φαλὲκ, ἔτη γ'. κατὰ τὴν προφητείαν, *From Adam*

Joan. Antioch. Ms. lib. 2.

to

to Phalec are 3000 years according to the prophecy. So *Cedren*, p. 12. *Suidas* in *Phalec*, and *Hesychius* in the Questions of *Anastasius*.

To reconcile the Numbers to this, it was proceeded after this manner:

By the Period of *Theophilus* the Intervall from *Adam* to *Phalec* was 2891 years; to this 110 years were to be added. First therefore, and to make it look the more unlike a cheat, they cut off 20 years from *Methusala*'s summe; and whereas *Theophilus* had reckoned him at 187, they set him down 167, as in some Copies it still standeth. Then it was from *Adam* to *Phalec* 2871 years. This done, they insert a new *Cainan*, assigning him 130 years, which added to the former summe precisely maketh up 3001 years from *Adam* to the 130 year of *Phalec*. And therefore *Cainan* was not taken into the Seventy out of S. *Luke*, as the learned *Grotius* prejudged, but contrarily: which how likely it might be done by such in whose opinion this Translation stood upon the same terms as S. *Luke*'s Original, is not hard to be believed.

And yet the Arabick *Catena* can tell you the very day of this *Cainan*'s death, ويطذي ماة قينان يوم لجاهعك ثلاث عشر يوم من شهر ايلول لجتطوا اولادة ودفنوا وناحوا اربعون يوما that is, *And Cainan died upon Friday the thirteenth of Elul, and his sons embalmed him, and buried him, and lamented over him forty days.* Caten. Arab. c. 32.

And they made him the Patriarch of a Nation, but agree not. *Eustathius Antiochenus*, Καϊνὰν, ἀφ' οὗ Σογδιανοὶ, *of the Sogdians*; *Eusebius*, Καϊνὰν, ἀφ' οὗ Γασφηνοὶ, *of the Gasphenians*; *Fasti Siculi*, Καϊνὰν, ἀφ' οὗ Σαρματαὶ, *of the Sarmatians*.

Cedren saith, Διοδεύων Καϊνὰν ἐν τῷ πεδίῳ, εὗρε τὴν γραφὴν Γιγάντων, &c. *That he read the Giants books to the men of his time, which he found by chance as he was walking in the fields.*

In *Eustathius Antiochenus* he is the Inventer of Augury

and Astronomy; Ἀπὸ τότε ἡ ἀστρονομία καὶ οἰωνισμὸς ἐπινοήθησαν.

Glycas and *Georgius Syncellus* talk as if he had continued the Tables of *Seth*; and so I find it in a Manuscript Chronicle: Μετὰ δὲ τὸν κατακλυσμὸν Καϊνὰν, ὁ υἱὸς Ἀρφαξὰδ, συστησάμενος τὴν ἀστρονομίαν, εὑρηκὼς ἐν τοῖς Σὴθ καὶ τῶν υἱῶν αὐτοῦ τέχνην καὶ ὀνομασίαν τῶν ἀστέρων ἐν πλαξὶ λιθίνῃ γεγραμμένων. *That after the Floud Cainan the son of Arphaxad wrote Astronomy, having found the doctrine of the stars written by Seth and his sons in Tables of stone.*

Anonym. Chron. Ms. in Arch. Baroc. Bib. Bod.

But none of all this is due to *Cainan* the son of *Arphaxad*, but to *Cainan* the son of *Enos*, as I shall make to appear by as sound a Tradition as these, written back to *Aristotle* out of *India* from *Alexander* the Great.

When I came (saith the King) into the Land of *Pharsaiacon*, *&c.* the Natives said unto me, ראה כי בתוך זה תאי קבר מלך קדמון ושמו קינן בן אנוש שחוה קיים &c. המבול מילך על כל העולם *Lo here in this isle the sepulcre of an ancient King, whose name was* Cainan, *the son of* Enos, *who reigned over the whole world before the Floud. He was a wise man, and endued with all kinds of knowledge, and had power given him against the Spirits, Devils, and destroying Angels. This man by his wisdom foresaw that the blessed God would bring a Floud upon the earth, the prophecy whereof he wrote in Tables of stone, which here we have; and the writing is Hebrew, &c.*

See the Arab. Geog. p 23, 24. *de Aloes*, a like Tradition of *Aristot.* & *Al. Sepher Juchasin*, f. 3. b.

This is the right owner of those parts and inventions: that other *Cainan* was a man of the *Chiliasts* making, one with whom things stood all otherwise then with *Melchisedec*.

This man had neither beginning of days, or end of life, but in the Genealogies.

FINIS.

Episcopus Puerorum
IN DIE *INNOCENTIUM*:

OR,

A Discovery of an Ancient Custom in the Church of *Sarum*, making an Anniversary Bishop among the Choristers.

LONDON,
Printed by *J. Grismond*, for *Laurence Sadler*, and are to be sold at the Golden Lion in *Little-Britain*.
1663.

EPISCOPUS PUERORUM IN DIE *INNOCENTIUM*:

OR,

A Diſcovery of an Ancient Cuſtom in the Church of Sarum, *making an Anniverſary Biſhop among the Choriſters.*

IN the Cathedral of *Sarum* there lieth a Monument in ſtone of a little Boy habited all in Epiſcopal Robes, a Mitre upon his head, a Croſier in his hand, and the reſt accordingly.

The Monument lay long buried it ſelf under the Seats near the Pulpit, at the removal whereof it was of late years diſcovered, and tranſlated from thence to the North part of the *Nave*, where it now lieth betwixt the Pillars, covered over with a Box of wood, not without a general imputation of Rarity and Reverence, it ſeeming almoſt impoſſible to every one, that either a

Biſhop,

Bishop could be so small in *Person*, or a *Child* so great in *Clothes*.

Having consulted with the most likely men I knew (whereabouts I then was) to what moment of Antiquity this could refer; the answer still was, that they could not tell; and from one too from whom it seldom used to be so, the late learned Bishop *Mountague*, who also earnestly appointed me to make further enquiry after the thing, not doubting but that there would be something in the matter at least of curious, if not substantial, observation.

Returning therefore from thence by *Sarisbury*, I obtained a perusal of the old *Statutes* of that Church, intending afterwards to have looked over the *Leiger-books*. But finding in the *Statutes* a Title *De Episcopo Choristarum*, concerning the Chorister-Bishop, I began to think my business was well-nigh done already; and indeed a circumstance of the Chapter directed me to their Processional, and so I came to perceive that the meaning of the Monument was thus.

MATTH. II. XVI.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts, from two years old and under, according to the time, &c.

THe Monument is altogether concerned in the memory of this *Massacre*. First therefore a little shall be said of that, and then something of the day it self.

Here not to give *Herod* so many ill words neither as some do, and yet as an aggravation of the foulness of this Murther, and by the insolence of the Martyrdom to excuse the Holy-day, it will be at least to some purpose to observe a little of the ancient Reverence and Holiness of Children.

The

The Title of the Day remembreth them by a full and proper expreſſion of Innocency: 'twas impoſſible to Chriſten the Feaſt more incomparably. The word *Innocency* is of a vaſt reputation, and yet dares not ſignifie any thing here below but the ſtate of the firſt Man, and that of Children; and therefore thus far ſuffer them to come unto you, and forbid them not.

He muſt needs have little of a Man, nothing at all of God in him, that could break into a circle of ſuch harmleſs and undefended *Simplicity*.

The Jews themſelves thought nothing fit to be a murtherer of this kind but a Devil, and a She-one too, that the fearfulneſs of the Sex might diſpoſe to more unruly and more barbarous reſolutions of Inhumanity.

This She-devil they call by the name of *Lilith*. It is taken from the Night, for ſo the word ſignifieth firſt. And it will be ſomething to you when you remember your ſelf of that ordinary ſuperſtition of the old wives, who dare not intruſt a Child in the Cradle by it ſelf alone without a Candle. You muſt not think thoſe people know what they doe, and yet you may perceive their ſilly ways to derive from an Original much better and more conſiderable then can be gueſſed at from their prone and uninſtructed way of performance.

That which we reade *Job* 1. 15. *And the Saheans fell upon them, &c.* in the Hebrew is, *And Seba came*, ('tis a hard Book that:) the Syriack Tranſlation is, *Et irruerunt Latrones*, And the *Arabs* or Thieves came in upon them: But the *Chaldee* rendreth, לילית מלכת זמרגד *That Lilith the Queen of Smargad came, &c.* And *Elias* in his *Methurgeman* ſaith that והיא שם מדינה שבא נקרא בלשונם זמרגד *This was a city of the Sabeans called in their language by the name of Smargad*; and that this *Lilith* was שם שדה ההורגת חולדים *a kind of ſhe-devil which killed children.* The Gloſs to *Nidda* ſaith ſo too, and deſcribeth her to have wings and an humane face. You may hear more of this Fairy Queen, if you can meet with that Edition of *Ben Sira*, which was printed by the Jews at *Conſtantinople*, with

Aben Ezra מנחה שבא *Caſtra Seba.*

G'oſſa Talmud in Nidd. fol. 24. b.

with the Books of *Tobit*, the Book of *Zorobabel*, &c.

By this Discourse, how slight soever it may seem to be, I shall be able to attain my serious end. For, for this reason, as especially as any other, the Hebrew women, as * lively as they were wont to be, yet now in dread of this *Hobgoblin* solemnly observe this Custom (Enchantment you may call it) at this very day.

* Exod. 1. 19.

When the Great-belly'd woman's time is come, the Father of the Family, or for want of him some Holy man or other, (for this is required too) is desired to come to the Room where the woman is to lie in, and then and there he is to draw a Circle upon the several walls of that place, and upon the doors, both within and without, and moreover also about the bed, &c. and he is to inscribe these words, אדם חוה חוץ לילית *Adam, Chavah, Chuts Lilith*; that is, *Adam, Eve, Cuts Lilith*. And so the Child is thought to be sufficiently defended.

The Heathen stories of their *Strix*, as our own later ones of the *Lamia*, (they are the same) I let pass. Onely I stay to wonder that it should be their black business to kill Children, seeing that the principal Preparations whereby they exercise are made either of the Skin or Flesh of a Child. Of the Skin they make their Virgin-parchment, a thing of great importance as to them, and in which all their Spels and Charms are to be written. Of the Flesh decocted to a jelly they make their Unguents, with which they doe things of so rare and unreasonable consequence. This practice of theirs, as maliciously bad as it is, yet more and more confesseth to my purpose the secret strength of Innocency, and sanctity of Children.

Therefore by the greatest right of Nature these Infants ought to have been proof against the most barbarous and unhappy hand.

But you will marvel the less (and the more too) when this is added to it, that *Herod*'s own son was one of the company.

The Scripture indeed maketh not this mention, but yet you have it from a very good hand: *Cùm audivisset Augustus, inter*

inter pueros quos in Syria Herodes rex Judaeorum intra bimatum jussit interfici, filium quoq; ejus occisum, ait, Melius est Herodis porcum esse quam filium. When *Augustus Cæsar* (saith *Macrobius*) had heard that *Herod* the King of the Jews his own son was one of those Children, which from two years old and under were commanded by him to be slain in *Syria*, he said, 'Twere better to be *Herod*'s Hog then his Son. *Macrob. Saturnal. lib. 2. cap. 4.*

Sixtus Senensis quoteth this answer of *Augustus* out of *Dion Cassius* his Roman History in the Life of this Emperour, but I do not find it there. *Sixtus Senens. Bibliothec. sancta, lib. 70.*

The same Author quoteth this passage out of *Philo Judæus* his Chronography; *Herodes Ascalonita anno trigesimo principatûs sui tyrannici Sanedrim ex domo David delevit, & Annelaum quendam atq; alios Sanedrim ex proselytis suffecit, qui nimirum videbantur in Lege eruditi; tum & Salomen sororem suam, & virum ejus de tribu Juda, itémq; proprium filium, quem ex uxore ejusdem susceperat, interfecit, quod diceretur jam in Lege promissus Christus natus.* Onely the last words are to the purpose, *Itémq; proprium filium, &c.* that *Herod* killed his own son too, because it was reported that Christ, who was promised in the Law, was now born.

If this were the reason, it seemeth a little to reflect upon the matter of the Innocents.

But indeed if the story had been fully and expresly set down, it must have gone for nothing; for this is but that *Philo* which (with others of the like pretended Authority, *Berosus, Metasthenes, &c.*) *Annius* the Monk hath so lately obtruded to this world. But the impudent forgeries of this fellow the learned *Joseph Scaliger, Sethus Calvisius, &c.* have very quickly and sufficiently chastised.

And yet this ignorant man is as reverently quoted by Rabbi *Azarias* in his *Meor Enaiim*, as if he had written the *Wisdom of Solomon.* *Meor Enaiim, fol. 89, &c.*

But the strangest thing indeed is, that *Josephus* himself should take no notice of this matter, not onely not of the saying of *Augustus*, but nothing neither of the killing of the Children; a passage very unexpectedly omitted by so

great a Courtier and so good an Historian, especially one that spared not to set forth the rest of *Herod*'s indignities to the full.

It is enough to draw some doubt upon the Tradition of *Macrobius*. *Joseph Scaliger* believeth it all; but yet his wonder is, that *Augustus* should make such a return upon *Herod*, seeing that he himself did the murther, not onely upon this, but upon all the three sons. I do not perceive that the learned man hath cause enough. *Herod* did but cast the envious part upon the Emperour, (and officiously too) but left the main and principal guilt upon his own head, and therefore nevertheless to all this the Emperour might very fitly retort as he did, That it were better to be *Herod*'s Hog then his Son.

But what son of *Herod*'s could this be? It must be *Antipater*, or it must be none. But *Antipater* was more a Man then to be reckoned among the Children of two years old and under. And moreover then that, *Antipater* was not at *Bethlehem*, nor thereabouts, at that time.

I know not upon what terms to make this hold, unless it may be thus.

Herod had obtained of *Augustus* the killing of two sons already, and now sollicited for the third. It was presently upon the killing of the Infants that *Herod*'s Messengers came to *Rome* with the Accusations of his son *Antipater*, and so both the passages came to the Emperour's ear at the same time, and this later for the nearness was misreckoned into the bargain.

There is another Circumstance or two which make the Murther so much the more concerning.

One is,

(You must not take it for a thing done: but therefore the ❧ of the Expression is the greater.)

Now the dead did bury the dead. This bloud cried so loud that *Rachel* heard it in the Grave, and rose to execute the funerals.

Jer. 31. 15. Mat. 2. 18. *In Rama was there a voice heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they were not.*

But

But why *Rachel?* And why ſhould this voice be heard in *Rama?*

Note here the ſituation of *Rachel's* Tomb out of the Arabick Nubian Geographer.

At verò Bethlehem, locus videlicet ille in quo natus eſt Chriſtus, diſtat ab Hieroſolymis ſex millibus paſſuum, & è media via iſta habetur ſepulcrum Rachel, matris Joſeph & Benjamin, filiorum Jacob, quibus ſalus. Huic ſepulcro duodecim ſunt lapides impoſiti, impendéq; teſtudo lapidea concamerata, &c. So the *Maronites* in their Tranſlation. Geog. Arab. Nubienſ. clim. 3 part. 5. p. 115.

Bethlehem, to wit the place where Chriſt was born, is diſtant from *Jeruſalem* ſix miles; and in the middle-way there ſtandeth the ſepulcre of *Rachel*, the mother of *Joſeph* and *Benjamin*, the ſons of *Jacob*, upon whom be health. The ſepulcre is erected of twelve ſtones, and an arch of ſtone above, &c.

So the Geographer.

This was in the Tribe of *Juda*, but confining upon that of *Benjamin*, where *Rama* was. רחל *Rachel* in the Oriental Languages ſignifieth a *ſheep* or *lamb*: and ſo an *Innocent* was very fitly call'd up to mourn over theſe *Infants*, who died in the cauſe of the Lamb of God.

And the voice of this lamentation was heard in *Rama*, becauſe *Rama* was in the Tribe of *Benjamin*.

Benjamin was that ſon of whom *Rachel* died in child-bed; and though his Father gave him this name, yet his Mother would have had him called *Ben-oni*, or the Son of Sorrow.

The next is,

That though otherwiſe there is a large Enditement of Inhumanities againſt this Tyrant, yet his miſerable and uncommon death is rather imputed to the ſhedding of this (though much of the reſt was his own) bloud.

That this world and he parted by an unuſual courſe of mortality, and by the judgment of God too, (at leaſt in common reputation) *Joſephus* is clear.

Severe execution being done upon the two Sophiſters and their Scholars for pulling down the Golden Eagle, which (to acknowledge the *Roman* Empire) *Herod* had ſet

set up upon the greatest Gate of the Temple, ἤθελεν αὐτὸ τὸ σῶμα πᾶν ἡ νόσος διαλαβοῦσα, ποικίλοις πάθεσι διεμαίνετο· πυρετὸς μὲν γὰρ ἦν, ἀ λάβρος, κνησμὸς ἡ ἀφόρητος τῆς ἐπιφανείας ὅλης, καὶ κῶλα σωλῆνες ἀλγηδόνες, ἔκ τε τοὺς πόδας ὥσπερ ὑδρωπιῶντος διεδήμαλα, τὸ ἠπεὶς φλεγμονὴ, καὶ δι' αἰδοίου σηπεδὼν σκώληκας ἠγεῖσα· πρὸς τούτοις, ὀρθόπνοια, καὶ δύσπνοια, καὶ σπασμὸς πάντων τῶν μελῶν· ὥστε τοὺς ἐπιθειάζοντας ποινὴν εἶναι τῆς σοφιστῶν τὰ νοσήματα λέγειν. That is, *Henceforth he was taken with a disease, which seising upon the whole state and habit of his body, tormented him exceeding severally. A Fever he had, but not of any acute kind: an unsufferable Prurigo over all his body, with continual tortures of the Colon. By the Tumours about his feet you would judge him to be Hydropical. To this a strange inflammation of the lower Belly, and such a putrefaction of the Genitals as bred worms. Moreover then this, a shortness and difficulty of breathing, with a Convulsion of all the parts. This moved those of that time who pretended to know the mind of God, to give out that these diseases were inflicted upon Herod for his murther of the Sophisters, &c.*

Josephus hath a fuller Tradition of this Event chap. 8. of the 17. book of his Antiquities. And if you consider the common Translations of both, you will find it fit that this other should be set down here too. The matter will not onely be to turn the Greek, but (if it may be) to render it so, that especially the words may signifie a distinct and artificial description of *Herod*'s Disease, as *Josephus* meant, and indeed expresst it like himself.

I do not threaten here to doe very much neither. This I am sure of; the Translatours understood the matter but meanly, (and yet one of them was a Physician too.) I will doe what I can towards that I pretend to, and leave what is like enough to be wanting to those whom it may more properly concern.

Josephus his other words are these:

Ἠρῶδη ἡ μείζονος ἡ νόσος ἐνεπικρατεῖτο, πλείω ὧν πεπονθώς ἐγὼ ἐκπεφασμένως τῷ Θεῷ. Πῦρ μὲν γὰρ μαλακὸν εἶχεν, ἀλλὰ πολλὴν ἀποσημαίνον τοῖς ἐπαφωμένοις ἡ φλόγωσιν, ἐπόσθιον τοῖς εἴλεσι προσίεσθαι ἡ καύσωσιν· ἐπιθυμία ἡ ἀγνὴ τῆς πόσεως ἡ ἀπ' αὐτῆς, ἀ γὰρ ἐμὲ μὴ ἔχειν ἔφη ἡ ὀνήσειν, καὶ μάλιστα

λετα τῦ κόλυ φλεγμαὶ ἀλγηδόνες, ἢ φλέγμα ὑγρὸν ἀεὶ τὰς πόδας, ἢ διυγρός. Παρεκπλήσια ἦ, ἢ ἀεὶ τὸ ἧτερον κάκωσις ἰδία· καὶ μὲν ἢ τῦ αἰδοίυ σῆψις σκώληκας ἐμποιῦσα, πνεύματός τ ὀρθία ἔνλασις, ἢ ἄυλη λία ἀνδής· ἀχθηδόνι τ τῆς * ὑποφορῆς, ἢ πᾶ πυκνῷ τῦ ἀθμαῖ, ἐπασμῷ τ ἐπὶ πᾶν ἰῶ μᾶ ἰσχυὸ ἐχ ὑπομενητ περιλθόμθυ. Ελέγετο ἓν τότο τῆς διαζόνλων, ἢ οἷς ταῦτα περσαποφθέγγετο σοφία πεφκεῖαι, ποιυμὸ τῦ πολλῦ δυνατῦς ταύτῳ ὁ Θεὸς ἐπιφέρειν παρὰ τῦ βασιλέως. * ἢ ὑπηρεσῆς.

But the disease of Herod *grew yet more bitterly violent, God exacting this judgment of his enormities upon him. He had a gentle Fever, that is, not expressing it self so much to the outward touch and feeling, as more grievously burning him within: A strange appetite and desire still to take something in, but nothing would stay with him: An Ulcer of the Entrails, with hard Conflictations, especially of the Colick Gut: A Phlegmatick humour appeared about his feet, and shining too. More then this, the disease had got about the lower belly; and more then that, there was a putrefaction of his Genitals, and it bred worms: An* Orthopnœa, *or shortness of breath, and that also very unpleasant: A troublesom flux of Rheum, which caused a perpetual* Asthma: *And the Patient not having strength to resist these things, there followed a Convulsion of all the parts. It was said therefore by the Divines of that time, and those which in then stood upon to give holy judgment of these things, that the hand of God was upon the King, to punish him for his so often-repeated horrible offences.*

Here I must tell you though, that I do not see any such extraordinaty moment or manner of Fatality in this dissolution.

The Disease indeed was especially complicate of a Dropsie and a Dysentery. The *Orthopnœa, Dyspnœa, Spasms, &c.* may the Fever it self too, for ought I know, were but accidents of one or both.

The Dysentery (νῦσ χαλεπὴ ἢ ἐπικίνδων) was (and the worse therefore) especially in the κῶλον. The Dropsie was of that kind which from the fashion of the Inflammation is called *Ascites.* ἧτερον or ἥτειον signifieth (as *Galen* saith to *Hippocrates*) τὸ κάτω χωρίον τῆς γαστρὸς ὅσον ἐπὶ μεταξὺ τῦ αἰδοίυ, ἢ τῦ ὀμφαλῦ, *the lower region of the belly comprehended* *Hippoc. de victûs ratione, lib. 3 sect. 4.*

prehended between the Navel and the Genitals. There the Inflammation was, and it was διαυγὲς, as the Tradition saith; therefore the Dropsie was of that kind which I said, and of a malignant state.

There is nothing makes the matter look so like a judgment as the σηπεδὼν τοῦ αἰδοίου σκώληκας γεννῶσα· But this Putrefaction of the Genitals might very possibly be an accident of the Dropsie, this kind especially. If it were not, it might be otherwise natural enough; and you may hear of it in *Hippocrates*, and in the very same words used by *Josephus* here; καὶ σηπεδόνες τῶν αἰδοίων. *Aphoris. lib.* 3. §. 7. *Aph* 21.

And yet you shall see how this Tradition hath improved it self under the Christians hands; Ἡρώδης ὑδέρῳ δεινῷ πιασθεὶς, σκώληκας δὲ ἐκβράσας ἀπὸ σώματος, καὶ σαπεὶς ὅλος καταστρέφει τὸν βίον, ποινὴν δικαίαν τίσας ἀνθ' ὧν ἀμφὶ Βηθλεὲμ ἀνεῖλε παιδίαν τοῦ Σωτῆρος ἡμῶν ἕνεκα· that is, *And* Herod *being struck with a grievous Dropsie, the whole state of his body corrupted, and the worms crawled out. Thus he departed this life, receiving a just vengeance of that murther which he committed upon the children in Bethlehem for our Saviour's sake.*

Chronicon Alexan. p. 481.

Cedren hath it out of another Author, that this *Herod* was famously known by the name of Παιδοκτόνος, *the child-slayer. Herod* might be so called for the killing of his own sons.

But I wonder where the Author had this.

Indeed *Eusebius* himself hath said more then comes to his share as to this matter; even he also accuseth *Herod* of this horrible Disease, and chargeth it upon the murther of the Children, but (which was the sleepiness of the forgery) he quoteth *Josephus* for it too.

Our own *Elfrick* the Abbot as unadvisedly, who having told the story closeth it up with this rash doom upon *Herod*, ⁊ ꝑe ẏꝑela cining, *and the wicked King died miserably. Photius* hath delivered it more expresly bad, and to no sense of Traditional belief. I know there is a kind of well-meaning in these devout Lies, but no more acceptable to him whom it seemeth to concern, then the *cutting off of a dog's neck.* The Christian Interest is more absolute and sufficient

ent of it ſelf then to need a Supererogation of this kind.

The ſimplicity of *Joannes Antiochenus* is more uſeful here then the judgment of *Euſebius*. He telleth the hiſtory of the Children out of the Scripture it ſelf, and then maketh this end of *Herod*'s matters out of *Clemens* the Chronographer; καὶ ληφθεὶς εὐθέως ὁ Ἡρῴδης πάθει ἀνιάτῳ, σκωληκόβρωτος ἐγένετο, καὶ ἀπέθανεν· that is, *And immediately* Herod *being taken with an incurable diſeaſe, was eaten up of worms and ſo died. Joan. Antioch. Melala Chronog. lib.* 10. *Ms. in Arch. Barocc. Bib. Bodleiana.*

But this *Herod* the Great was not eaten up of worms neither; there's a difference betwixt σκώληκας ἐμετοῦσα, or φυτῶσα, and σκωληκόβρωτος. This indeed was the Diſeaſe of which the other *Herod* died; *Antiochus* died ſo too; and both by the plain and viſible judgment of God: the which where it is not very notably and convincingly revealed, it were good to make as little uſe of our own Augury as we can. Acts 12. 2 Maccab. 9.

In the other *Herod*'s caſe S. *Luke* ſaith that an Angel ſtruck him. This Angel in *Joſephus* is but an Owl, βυβῶνα ἢ ἄγγελον· and a German Southſayer had told the King as much before. *Antiquit. lib.* 18. *c.* 8. But of this in a more proper place.

But if *Herod* the Great had been σκωληκόβρωτος, or eaten up of worms, and by the judgment of God too; is it to be thought that this judgment looked a-ſquint upon all the reſt of this King's enormities, and caſt a full eye onely upon the Maſſacre of the Children?

This is but to deliver up *Herod* to Satan here, that his ſoul might be ſaved in the day of the Lord. Would you have ſuch a man thus taken from the evil to come? Rather then ſo, if you would have a damnation upon *Herod* that ſleepeth not, let him have his portion in this life; let him die the death of the righteous, and let his laſt end be like his.

Though he may ſeem to you to be never ſo much pluck'd off from God's right hand, yet you do not ſee that this man was written Childleſs: though he had drank ſo deep of the bloud of Innocents, ſtill there was one left, and one of his own Race too, to ſit upon the Throne of *Jury*. You are not to reckon of theſe things according to your own angry way of vengeance. The right *profligati homines*, and thoſe that

are notoriously engaged, especially in interested impieties, are most usually condemned to prosper here, that they may be the more secretly and justly reserved to the blackness and darkness of their own other world.

But, if you will now, *Herod* shall be left in the very same case that you would have him.

Let it be so, that he was judged here, that he might not be condemned hereafter; or, let both be true; ('tis so sometimes:) then I believe with you that the doom did as principally and immediately reflect upon this murther of the Innocents, as upon any of all the rest.

There is an aggravation in the Number too, at least if the account be honestly given up to our hands.

Menolog. Decemb. 29. Antholog. f. 132. a.

The Greek Tradition in the Rubrick to the Day is, Ὡς ὁ ἀριθμὸς χιλιάδες ιδ'. *That it was no less then fourteen thousand.* The Æthiopick Church reckoneth of as many in their Missal Memorials.

I know not what to say to this; but, if it be so, then *Thou Bethlehem Ephratah art not so little among the thousands of Juda, Mich. 5. 2.*

It will not be much beside the matter, if here I remember you of this story:

The Town of *Hamel* in the Duchy of *Brunswick* was exceedingly pestered with Rats. There happened to come to Town a roguy Fidler, who undertook presently to quit the place of all the Vermin, upon condition to receive such a summe of Money for his pains. The Burgers agreed. The Fidler betook him to his Pipe, at the sound whereof the Rats came all forth, and followed the fellow quite through the Town to the River *Weser*, where they were all drown'd. The Piper (the *Pi'de Piper* they call'd him) came to demand his money: but the summe was now thought to be too much, especially the thing being done so easily too, and so unexpectedly; yet they allotted him a good sufficient reward: but the fellow would have his bargain, all or none; or else he would come by it as he could. They bid him take his course. The fellow set his Pipe to his mouth and to work again as before; and all the Children followed him

out

out of the Town to the Vale of *Koppenburgh*, where the Mountain ſeemed to open and receive in theſe little ones into a prepoſterous womb, and ſo cloſed up again. But certain it is, that it was never yet heard of where or how that Earth delivered her ſelf of theſe Children again. The Number of the little ones was 130; and the thing was done in Sermon-time upon the 26 of *June* in the year 1284, as *Sethus Calviſius* out of the Annals of the place.

The ſpecial reaſon why this ſtory is here ſet down, is that which follows. In the memory of this diſaſter the men of *Hamel* date all their publick matters eſpecially from this *Exodus*, or going forth of the Children, ſetting it down next to the Year of our Lord.

Ammianus Marcellinus telleth of two that ſuffered unjuſtly under the tyranny of *Valentinian*, *Quorum memoriam apud Mediolanum colentes nunc uſq; Chriſtiani, locum ubi ſepulti ſunt, Ad Innocentes appellant*: whoſe memories the Chriſtians at *Milane* do yet celebrate, and the place where they lie buried is called *The Innocents*. Theſe two laſt digreſſions were not intended to be miſtaken, but by this unintereſted diſguiſe the more to juſtifie the Celebrations of theſe our own Innocents indeed; the ſeveral practices of whoſe Memories I would have here taken as they are received, and they ſhall be more juſtly then affectionately delivered.

Ammian. Marcellin. lib. 27. p. 369, 370. Edition. Lindenbrogian.

Brochardus in his Deſcription of the Holy Land pointeth you to the very place where theſe Infants were ſlain; *Item* (ſaith he) *oſtenditur locus occiſionis Innocentium puerorum.*

Adrichomius and others tell you of a Chappel there about *Bethlehem* dedicated to their memory, and under that a Vault in the which theſe little bodies lie buried.

The deſcription of this Vault you have in the *Viaggio di Venetia al ſanto Sepolcro: Verſo l' oriente gli è un altra grotta, ouero caverna, giu baſſa & ſtretta, ordinata in modo d' una Croce, e qui furono ſepolti gli ſanti Innocenti, &c. Ancora ne ſepelirono una parte di detti Innocenti fra Bethlehem & Bethania, otto miglia, lequali ſepolture ſe vedono ancora hoggi di*: that is, Eaſtward there is another Grott or Cavern lying low underneath, and the paſſage very narrow; it is contrived into the faſhion

of a Cross, and here (some of) the holy Innocents lie buried: another part of them lie buried in the way betwixt *Bethlehem* and *Bethany*, for a matter of eight miles distance; and their Sepulcres are to be seen to this very day.

This is all the Local memory of these Infants I meet with; and 'tis more too then the good Arabick Nubian Geographer had heard of.

The Day. § For their Anniversary Remembrances concern'd in time, I do not find their Day among the ancient Holy ones.

There is a Greek Apostolical ('tis call'd so) Institution of the Church-Holy-days: 'tis true, they are but few there; indeed they could not be many as then. This bloudy seed of the Church was not yet so much cast upon the ground.

The Greek Enumeration acknowledgeth and appointeth S. *Stephen's* Day to be kept Holy, but of the *Innocents* no mention there at all.

The Arabick translation of this Constitution hath more Holy-days then the Original, and the *Hypapante* for one.

And you are to rest (say they) في عيد الايبوبنثي الذي هو دخول السيد المسيح لالهيكل מי עיד אלאיבובנתי אלדי הו דחול אלסיד אלמשיח לאלהיכל *upon the Festival (called)* Aibubanti, *and that is the entrance of the Lord Christ into the Temple. Constitut. Arab. Ms. fol. 67. a.*

Codex Concilior. Arab. Josiph. Ægypt. Ms. in Archiv. Roan. Bib. Bod.

This Holy-day is called in the Roman Church *Purificatio B. Mariæ*; we call it so too, and from the *Saxons Candlemas-day*. Here the Arabick Greek word *Aibubanti* (ايبوبنثي) seemeth to betray the trust of the Translator, and therefore though it fall not so directly within my business, yet it is not to be let go.

Meursii gloss. in ايبوبنثي.

It passeth unexcepted against, that this Holy-day was first made at *Constantinople*, and no sooner then the times of *Justinian* the Emperour. If it should be so, the Arabick Constitution doth not so providently begin with *Ego Petrus & Paulus, &c.* as the Greek; and then afterwards insert a Holy-day of *Justinian's* making, which was no less then 500 years after.

But

But to make up this as well as I may.
It is certain that the Arabick Tranſlator followed ſome other Greek Copy then that which is now moſt uſually received.

It is certain alſo that this very Holy-day was very anciently and immemorially obſerved in the Æthiopick, the Coptick, and the Syriack Churches, &c. and by the name of دخول الرب or *Ingreſſus Domini*, the Entrance of the Lord into the Temple. So that for the Thing and Celebration it is abſolutely old enough; if not Apoſtolically ſo, yet however (and which is the matter) much deeplier engaged in Antiquity then the times of *Juſtinian*. But for the Greek word here in the Arabick diſguiſe, it is not ſo ready to give a juſt account. And yet if I ſhould ſay that the Greek word were as ancient as the thing, though not in uſe and ſolemnity at *Conſtantinople* till thoſe very times of *Juſtinian*, I know not what any man could haply ſay to the contrary.

And ſo I have diſcharg'd the Tranſlator as I could: but as to my own matters, it is to be confeſſed here, that though the Arabick Conſtitution maketh more Holy-days then the Greek, yet it maketh no reckoning of *Innocents-day* at all: neither indeed do I find this Feſtival in any of the Eaſtern Almanacks.

For however there be Leſſons appointed for this Day ſet down at the end of ſome Syriack Tranſlations (as well Manuſcript as Printed) of the New Teſtament, yet the Holy-day is not to be found in the Antiochian Calendar. *Novum Teſtamentum Syriacum in Archiv. Bib. Bodleian.*

And though the Æthiopick Church in the celebration of their *Corban*, or *Communion*, uſeth to make a very ſolemn and devout Memorial of theſe *Innocents*; yet there is no Day aſſigned to them in the Calendar of that Church. Neither was it to be lookt for; for the Coptick Almanack it ſelf (which is known to preſcribe to this other) hath it not neither. *Athanaſius Kircher. Grammat. Copt. ſect. 6 c. 3. pag. 333.*

Indeed none of all theſe Calendars acknowledge more then ſeven or eight Holy-days throughout the whole year; that is, the *Annunciation*, the *Nativity*, the *Epiphany*, *&c. Præter hæc Feſta celebranda alia non invenio*, More then theſe I find not, ſaith one, (and of the Roman Intereſt too.) It is his

his Note to the Coptick Calendar; and the reason importeth alike for all the rest. 'Tis true, I can tell you of an Arabick Calendar of *Alkas* at the end of his Astronomical Tables, where I find this Day put down under the name and title of قتلت اطفال *Occisio Puerorum*, or, The Murther of the Infants. But I can perceive too that this Calendar is not very ancient, as well by the memory of Saint *Chrysostom* there in these words, ومات يوحنا فم ذهبي that is, *The death of John of the golden mouth*; (as the Eastern men use to call this Father, and he is often so quoted in the Arabick *Catena*:) as also by an evident plainness of the Roman engagements there, not onely from the very great number of Holy-days, but of such too as expresly belong to the Relation, and the (late too) Institution of that Church.

Alkas Cyriac. Tab. Astron. Arab. Ms. in Archiv. Laudia. Bib. Bod.

Here I do not mean to sit as Judge upon the Holy-days, as concerning their *number* or *manner* of Celebration: I mean onely to speak to you a few words of peremptory and indifferent truth.

1. That in the most Primitive and Apostolical times the Calendars yielded up but a very short and onely principal account of Saints and Martyrs; yet (which is to be noted by somebody) the Nativity of Christ is always one, and one of the chiefest: and moreover then that, the Saturday and Sunday (would you have me call them both Sabbath-days, or, which is worse, that which was the eighth, the seventh day?) were held in equal reverence of Keeping and Observation.

2. That the reason why so few Saints-days were observed in and about the first times, how substantial soever as for that present and exigency, yet draweth no necessary example upon us, were it not that the Eastern Churches in a full body had left the matter to this day at the very same rate as they found it then, without making any considerable addition to that small number any where, and in the most set and leading places, (as the Coptick, Antiochian Churches, &c.) none at all.

3. That

3. That it is most likely that in the Times immediately succeeding to those which are granted for Primitive, the remembrance of Saints and Martyrs was practised but in gross, at the solemn confessionary Commemorations of all together in the Memorial part of their Communion, and this onely by a naked rehearsal of their Good Names (as at the first) without any appointment of particular Days to this or that Saint. The flying tracks of these Commemorations you may discover in our own latest reformed Liturgies; or, if you would see it nearer to the top of Time, then let your recourse be to the Æthiopick Missal: you may see that in the *Bibliotheca Patrum*; or, if you be curious and would see it somewhat more Original, you may reade (that is, this part of it) in the *Prodromus Coptus, c.2. de Coptit. moribus, p.37. & 38.*

4. Lastly, that the first assignment of these Remembrances in gross, to set and single Days, and increasment too to so notorious a bulk, was very probably the design of the Greek, but much more especially of the Latine, Church; and for the most part not so anciently neither as to be reflected upon with any commanding or convincing reverence, nay nor done (when it was) to that just and clear purpose as would be wished for in this case.

'Tis true, the bloud of these Innocents was dear and pretious in the sight of God, and like that of all his Saints.* The day of ones Death is better then that of ones Birth, as by an excellent abuse of Expression the Church hath very well rendred the place: But do you think that a Report of this kind will make these bones fat? (*Pro.*15.30.) your selves it may.

So *Meursius* his Glossar. in Νατάλια.

* Eccles 7.3.

'Tis true too, that a Good Name is better then pretious Ointment, (*Eccl.*7.3.) but do not you know that these dead Flies (with reverence to your Saints be it spoken) do make this Ointment (which in the right sense indeed would be very pretious) to have a stinking savour?

Let me tell you the truth, (though I do it with an unforward will) This is one of the Little Follies that will stick upon you, who otherwise might be accounted to have been Men in reputation for Wisdom and Honour; *Eccles* 10.1.

And

And now I think almost as much as could be hath been said against the Day of these Innocents; and yet for all that it is certain that the Holy-day is of very old standing in both the Churches. And thus and thus it was celebrated.

As nearer home, I shall begin with the use of the Abby of *Oseney* here at *Oxford*, (it was so, but the Maps will cheat you now, (indeed they are cheated themselves) 'tis *ubi Troja fuit.*)

By the use of this Church they were wont to bring out upon this day the Foot of a child, prepared after their fashion, and put upon with red and black colours, as to signifie the dismal part of that Day. They put this up in a Chest in the Vestry, ready to be produced at the time, and to be solemnly carried about the Church to be adored by the people.

My Authority for this you have here set down out of an old Ritual of that place, and observed to me by my very good and learned friend, *Gerard Langbain*, Doctor of Divinity, and Provost of Queen's College.

The Rubrick in the Ritual is, *Item notandum quòd in die Innocentium, post Primam, præparetur Pes Innocentis, viz. cum rubro auriculari, nigróq; panno super auricularem posito, qui jacet in quadam cista in Revestiario, & postea in Karola deferatur, ut adoretur à populo.*

The *Rumick* wooden Calendar useth to distinguish these Holy-days, not as we and other folk do, but by a pretty kind of Hieroglyphical memory.

As instead of S. *Gregory*'s Day, they set you down in a picture a Schoolmaster holding a Rod and Ferula in his hands. It is because at that time (as being about the beginning of the Spring) they use to send their children first to school. *Adeò superstitiosi sunt quidam, &c.* And some are so superstitiously given, as upon this night to have their children asked the question in their sleep, whether they have any mind to Book, or no; and if they say, Yes, they count it for a very good presage; *Sin tacuerint aut negent, strivæ eos adjudicant*, But if the children answer nothing, or nothing to that purpose, they put them over to the Plough.

So for S. *George*'s Day they picture an Horse; for S. *John Baptist*'s a Lamb, *ad agnum Dei, de quo vaticinatus est, respicientes.*

For

For *Simon* and *Jude*'s Day a Ship, because they were Fishers; and so (to come to the matter) for *Innocents* Day the Drawn Sword of *Herod*. *Olaus Wormius, Fast. Danicor. lib. 2. cap. 19.*

It hath been a custom, and yet is elsewhere, to whip up the children upon *Innocents* Day morning, that the memory of this Murther might stick the closer, and in a moderate proportion to act over the cruelty again in kind.

Lewis the Eleventh was so sad and serious a remembrancer of this Martyrdom, that he would not be interrupted by any affairs of State, how important soever, in the strictest sanctification of their Day. *Philip de Commines.*

But the most commensurate Recollection of this Day's business (did not the Superstitious part spoil the Decorum) is that which we are now about; A Celebration of the Day, and the Divinest part of that, by a Service and Solemnity of Children.

The *Episcopus Choristarum* was a Chorister-Bishop chosen by his fellow-children upon S. *Nicolas*'s Day. Upon this day rather then any other, because it is singularly noted of this Bishop, (as S. *Paul* said of his *Timothy*) *That he had known the Scriptures of a child*, and led a life *sanctissimè ab ipsis incunabulis inchoatam.* The reason is yet more properly and expressly set down in the English Festival.

It is sayed that his Fader hyght Epiphanius, *and his Moder* Joanna, &c. *And when he was born, &c. they made him Christen, and caled him* Nycolas, *that is a mannes name, but he keped the name of the child, for he chose to kepe vertues, meknes, and simplenes, and without malice. Also we rede while he lay in his cradel, he fasted wednesday and friday: these dayes he would souke but ones of the day, and then with hold him pleyed: thus he lyued all his lyf in vertues with this childes name. And therefore children don him worship before all other Saints, &c.* Lib. Festivals in die S. *Nicolai*, fol. 55.

From this day till *Innocent* Day at night (it lasted longer at the first) the *Episcopus Puerorum* was to bear the name, and hold up the state of a *Bishop*, answerably habited with a *Crosier* or *Pastoral-staff* in his hand, and a *Mitre* upon his

head: and such an one too some had as was *multis Episcoporum mitris sumptuosior*, (saith one) very much richer then those of Bishops indeed.

The rest of his fellows from the same time being, were to take upon them the style and counterfeit of Prebends, yielding to their Bishop (or else as if it were) no less then Canonical obedience.

And look what service the very Bishop himself with his Dean and Prebends (had they been to officiate) was to have performed, the Mass excepted, the very same was done by the Chorister-Bishop and his Canons upon the *Eve* and the *Holy-day*.

By the Use of *Sarum* (for 'tis almost the only place where I can hear any thing of this; that of *York* in their Processional seemeth to take no notice of it) upon the *Eve* to *Innocents* Day the Chorister-Bishop was to go in solemn Procession with his fellows *ad altare Sanctæ Trinitatis, & omnium Sanctorum*, (as the Processional; or *ad altare Innocentium sive Sanctæ Trinitatis*, as the *Pie*) *in capis, & cereis ardentibus in manibus*, in their Copes, and burning Tapers in their hands, the Bishop beginning, and the other boys following, *Centum quadraginta quatuor, &c.* then the Vers. *Hi empti sunt ex omnibus, &c.* and this is sung by three of the Boys.

Then all the Boys sing the *Prosa Sedentem in superna majestatis arce, &c.* The Chorister-Bishop in the mean time fumeth the Altar first, and then the Image of the holy Trinity. Then the Bishop saith *modestâ voce* the Vers. *Lætamini*; and the Respond is, *Et gloriamini, &c.* then the Prayer which we yet retain.

Deus, cujus hodiernâ die præconium Innocentes Martyres non loquendo, sed moriendo, confessi sunt; omnia in nobis vitiorum mala mortifica, ut fidem tuam quam lingua nostra loquitur, etiam moribus vita fateatur: Qui cum Patre & Spiritu Sancto, &c.

But the Rubrick to the *Pie* saith, *Sacerdos dicat* both the Prayer and the *Lætamini*; that is, some Rubricks do; otherwise I take the Benediction to be of more Priestly consequence then the *Oremus, &c.* which yet was solemnly performed by the Chorister-Bishop, as will follow.

In

In their return from the Altar *Præcentor puerorum incipiat, &c.* the Chanter-choriſter is to begin *De Sancta Maria, &c.* the Reſpond is *Felix namq; &c. Et ſic proceſſio, &c.*

The Proceſſion was made into the Quire by the Weſt door, and in ſuch order (as it ſhould ſeem by *Molanus*) *Ut Decanus cum Canonicis infimum locum, Sacellani medium, Scholares verò cum ſuo Epiſcopo ultimum & digniſſimum locum occupent, &c.* That the Dean and Canons went foremoſt, the Chaplains next, the Biſhop with his little Prebends in the laſt and higheſt place: the Biſhop taketh his ſeat, and the reſt of the children diſpoſe of themſelves upon each ſide of the Quire upon the uppermoſt Aſcent, the Canons Reſident bearing the Incenſe and the Book, and the Petit Canons the Tapers; according to the Rubrick, *Adiſtam proceſſionem pro diſpoſitione puerorum ſcribuntur Canonici ad miniſtrandum iiſdem; Majores ad thuribulandum & ad librum deferendum, Minores ad candelabra portanda, &c.*

And from this hour to the full end of the next days Proceſſion, *Nullus Clericarum ſolet gradum ſuperiorem aſcendere, cujuſcunq; conditionis ſuerit.*

Then *Epiſcopus in ſede ſua dicat verſum, Speciosus formâ, &c. Diffuſa eſt gratia in labiis tuis, &c.* then the Prayer, *Deus qui ſalutis æternæ, &c. Pax vobis, &c.* Then after the *Benedicamus Domino, Epiſcopus puerorum in ſede ſua benedicat populum in hunc modum &c.* thus; The Biſhop of the children ſitting in his ſeat, is to give the Benediction, or bleſs the people in this manner. *Princeps Eccleſiæ, paſtor ovilis, cunctam plebem tuam benedicere digneris, &c.* Then turning towards the people he ſingeth or ſayeth (for all this was *in plano cantu*; that Age was ſo far from skilling Diſcant or the Fuges, that they were not come up to Counterpoint) *Cum manſuetudine & charitate humiliate vos ad benedictionem*; the Chorus anſwering, *Deo gratias.* Then the Croſs-bearer delivereth up the Croſier to the Biſhop again: *Et tunc Epiſcopus puerorum primò ſignando ſe in fronte ſic dicat, Adjutorium noſtrum in nomine Domini*; the Chorus anſwering, *Qui fecit cœlum & terram.*

Then after ſome other like Ceremonies performed, the

Episcopus puerorum or Chorister-Bishop beginneth the *Completorium* or *Complyn*; and that done, he turneth towards the Quire and saith, *Adjutorium, &c.* then last of all he saith,

Benedicat vos omnipotens Deus,
Pater, & Filius, & Spiritus Sanctus.

In die Sanctorum Innocentium ad secundas vesperas accipiat Crucifer aravius baculum Episcopi puerorum, & cantent Antiphon. Princeps Ecclesiæ, &c. sicut ad primas vesperas. Similiter Episcopus puerorum benedicat populum supradicto modo, & sic compleatur Servitium hujus diei. Rubric. Processional.

And all this was done with that Solemnity of celebration and appetite of seeing, that the Statute of *Sarum* was forced to provide, *Sub pœna majoris Excommunicationis, nè quis pueros illos in præfata processione, vel alias in suo ministerio, premat aut impedit quoquo modo, quo minus pacificè valeant facere & exequi quod illis imminet faciendum, &c.* That no man whatsoever, under the pain of *Anathema*, should interrupt or press upon these Children at the Procession spoken of before, or in any other part of their Service in any ways, but to suffer them quietly to perform and execute what it concern'd them to doe.

And the part was acted yet more earnestly; for *Molanus* saith that this Bishop in some places did *reditus, census & capones annuo accipere*, receive rents, capons, &c. during his year, &c. And it seemeth by the Statute of *Sarum* that he held a kind of Visitation, and had a full correspondency of all other State and Prerogative; for the Statute saith, *Electus autem puer Chorista in Episcopum modo solito pueris officium in Ecclesia (prout fieri consuevit) licenter exequatur, Convivium aliquod de cætero, vel Visitationem; externis vel interiis, nullatenus, sed in domo communi cum sociis conversetur; &c. Ecclesiam & Scholas cum cæteris Choristis statim post festum Innocentium frequentando, &c.*

More then all this, *Molanus* telleth of a Chorister-Bishop in the Church of *Cambray*, who disposed of a Prebend which fell void in his Moneth (or Year, for I know not which it was) to his Master, *quasi jure ad se devolvo: Quam collationem beneficii verè magnifici reverendissimus Præsul, cùm*

puer

puer grato animo magiſtrum ſuum bene de Eccleſia meritum nominaſſet, gratam & ratam habuit.

In caſe the Choriſter-Biſhop died within the moneth, his Exequies were ſolemnized with an anſwerable glorious pomp and ſadneſs. He was buried (as all other Biſhops) in all his Ornaments, as by the Monument in ſtone ſpoken of before it plainly appeareth; the Expreſs or Image whereof I have here ſet down in the dead poſture, as repeating over a paſſage of that kind which deſerveth to be remembred, though it were not fit to have been done.

For this Antick at the feet of the Child, it is alſo a little to be ſpoken to.

This manner in Sepulture is very ancient and uſual, both in the Chriſtian and the Common Intereſt; and yet methinks 'tis a hard matter to fix a through-pac'd Reaſon upon it.

The Arabick Nubian Geographer hath this piece of ſtory: He very fully deſcribeth the Sepulcres of the *Septem Dormientium*, (the thing I think is not ſo, but will ſerve the turn as if it were true) and then ſaith, *Geog. Nubienſ. part. 3. clim. 4.*

At the Feet of theſe Dead Sleepers, and to each of them, a Dog lay to the Tomb, his head reflext upon his tail.

It will be a ſafe and eaſie way howſoever, (and I think 'tis true too) that all theſe Appointments of Gentry came down from

from the *Egyptians*. It seems we have not observed yet how much of the great business of Heraldry we have taken from them; whereas we that wonder at this odde kind of writing, express and turn it into *English* our selves. *Pausanias* in his *Bœotica*, where he speaketh of the Sepulcres of those *Thebans* which so stoutly fell in the *Macedonick* war, saith that their Tombs had no Inscriptions, ἐπίσημα δὲ ἐπέστην αὐτῷ Λέων, *but the statue of a Lion stood by, as to signifie their courage* (and fortitude.) *Ptolemæus* the *Phastian* rendreth the Original of these things up to *Hercules*; but that huge Name signifieth so much and so little, that I know not how to make the Synchronism.

The matter, if it be taken from the Original, is plainly Hieroglyphical. That People were the first that read neither backwards nor forwards, but a way of their own. *Caussinus* and others may be seen to the 37 Hieroglyphick of *Horus Apollo*.

For the thing here, the Head indeed and fore-part was much defaced, but it was not untoward to guess the Dragon by his tail; where yet I did not onely make use of my own sagacity, (such as it is) but of that also of my ingenious friends, Mr. *Edmund Chilmead* and Mr. *Richard Goodridge*, who discovered no otherwise upon the place.

The little Monster ([illegible]) seemeth to acknowledge it self to some Noble Family; but I believe 'tis higher yet; and, as to expresse a Bishop in every point, referreth to that of the Psalmist, *Conculcabis leonem & draconem, &c.* For the smalnesse of this matter had reason to entitle it to the divinest looks they had at that time; and a child of this kind might be thought fit enough to tread upon the Old Serpent.

In the Greek Traditions concerning the Day I find not any thing like to this manner of Celebration; and in the Latine but very little. *Durand* indeed maketh mention (and onely so) of the *Benedictio puerorum in die Innocentium*. *Beleth* saith as much; *Nocturnas & universum Officium crastinum celebrant Diaconi, quòd Stephanus fuerat Diaconus, & ad Lectiones concedunt Benedictiones, (quod tamen facere non debent,* saith

Durand. lib. 7. c. 44 num. 15.

Du-

Durand) ita tamen ut ejus diei Missam celebret Hebdomadarius. Sic eodem modo omne Officium perficiunt Sacerdotes ipso die beati Joannis, quòd hic Sacerdos fuerit; & Pueri in ipso festo Innocentium, quia Innocentes pro Christo occisi sunt. Beleth Divin. Offic. Explicat. cap. 70. The *Saxons* had and kept the Day, as it seemeth by their Evangelistary, where the Rubrick to the Gospel is, Ðyr ȝoðrpel ȝeal on cyldamaȝȝe ðaȝ, *This is the Gospel for Childmass or Childermass-day.* But of any Chorister-Bishop, as to bear a part in the Observation, I did not attain unto: and since I can almost perceive that it was not much to be expected; and I am not to dissemble that a very ingenuous friend of mine, Mr. *Thomas Barlow* of Queen's College, suggested to me as much. The Custom doth very much appear to have taken its Rise from the Romish; but how anciently, I must confess I know not. It began to lose it self more especially from the times of the Council of *Basil* in the 21 Session, whereof it receiveth this sharp rebuke:

Turpem abusum in quibusdam frequentatum Ecclesiis, quo certis anni celebritatibus nonnulli cum mitra, baculo & vestibus pontificalibus more Episcoporum benedicunt, (quod festum Fatuorum, vel Innocentium, vel Puerorum, in quibusdam regionibus nuncupatur) &c. Hæc sancta Synodus statuit & jubet, &c. nè hæc aut similia ludibria exerceri ampliùs permittant. Session. 21.

I know not whether it will be best to say that the Reverend Fathers might have been less mistaken; but that the *Festum Fatuorum* was a distinct Holy-day from the Innocents-day, is a clear case from *Durand. ubi suprá.*

Otherwise I think it is not much to be thought that God took any very great pleasure in the sacrifice of Fools.

It seemeth indeed to suit well with Flesh and Ceremony, that the Memories of the young Innocents should be kept in store by a Holy-day of Children, but 'twas but *strange fire.* The word of the Lord was pretious in those days, when the child *Samuel* ministred before him in a Linen Ephod.

All this notwithstanding you may note too, that these are not the least of those little ones which have been made capable of this improper excellency.

Baronius telleth of an Archbishop of *Rhemes* consecrated

at

at five years old. But see *Sethus Calvisius* to the year after Christ 925 yet a little further. And that you may the less be moved at this small thing represented here unto you in such grand apparel, I shall set down in the last place (as connatural to the business) a story of an *Episcopus Piscis*, or a Fish in Bishops habit. You must not question whether this be *Jure Divino*, or no. This Sea-ghost appeared in this form and fashion.

You may find as much in *Gesner* and others; but *Rondeletius* is my Author, and these are his words.

He had related before of a Monk-fish; and then he saith;

Monstrum

Monſtrum aliud multò ſuperiore mirabilius ſubjungo, quod accepi à Gisberto medico Germano, cujus antè aliquoties memini, quod ipſe ab Amſterodamo cum literis acceperat; quibus ille affirmabat, Anno 1531 in Polonia viſum id monſtrum marinum, Epiſcopi habitu, & ad Poloniæ regem delatum, cui ſignis quibuſdam indicare videbatur vehementer ſe cupere ad mare reverti; quò deductus, ſtatim in id ſe conjecit. Sciens omitto plura quæ de hoc monſtro mihi narrata ſunt, quia fabuloſa eſſe arbitror. Ea eſt enim hominum vanitas, ut rei per ſe ſatis mirabili præter verum

plura etiam affingant. Ego qualem monstri iconem accepi, talem omnino exhibeo; vera ea sit, an non, nec affirmo, nec refello. So *Rondeletius*. Not to bestow much upon the translation, in short it is, That in the Year 1531 a Fish was taken in *Polonia*, such an one as represented the whole appearance and appointments of a Bishop. This Sea-monster was brought to the King, and after a while seemed very much to express to him, that his mind was to return to his own Element again: which the King perceiving commanded that it should be so; and the Bishop was carried back to the Sea, and cast himself into it immediately.

There is a stranger thing belonging to this story then the thing it self, that *Cromer*, who lived then, and wrote the History of *Polonia* at that very time, should know nothing of the matter.

Cujus corporis magnitudo, facies ac cultus, talis erat omnino qualem videmus Episcopi cujusdam Romani.

Bellonius saith that this Fish was for all the world like to a Roman Bishop, *suâ mitrâ, suisq; reliquis ornamentis, &c.* What Popery in the Sea too? Away with these baubles; 'tis a marvel that such fopperies should be pretended to the beating down of substantial truths, (because you and I must live forsooth) and yet the things themselves should signifie just nothing at all.

FINIS.

DE
Æris & Epochis.

Shewing the Several Accounts of
TIME
Among all Nations from the Creation to the preſent Age.

By JOHN GREGORY, *Maſter of Arts, of* Chriſts-Church *in* Oxon.

LONDON,
Printed by *J. Griſmond*, for *Laurence Sadler*, and are to be ſold at the Golden Lion in *Little-Britain*.
1663.

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1684.

DE ÆRIS & EPOCHIS.

Shewing

The Several Accounts of Time among all Nations from the Creation to the preſent Age.

TO determine the confuſion of things, Chronology taketh part with Hiſtory; which interweaving the Account of Time with the Paſſages of Story, rendreth the *Series* more diſtinct and fitter for comprehenſion.

Not to be curious about the Deſcription of Time, whereof S. *Auguſtine* confeſſed, *Si nemo ex me quærat, ſcio; ſi quærenti explicare velim, neſcio.* 'Tis the meaſure of all our Motions, and is divided by the two greater Lights of Heaven into Days, and Moneths, and Years, *Gen.* 1. The two leſſer parts of Time will offer themſelves in the conſideration of the greater. *Confeſ.* 11. c. 14.

A Year, though it might have been as truly ſaid of any other Star or Planet, yet is it now made proper to the Sun and Moon, whoſe Revolution in the Zodiack is the general

ral definition of this part of Time; ſo that every Moneth in the ſtricter ſenſe ſhould be taken for a Lunar Year; but that uſe hath prevailed againſt the right acception, making the Moon's Year to be that ſpace of time wherein ſhe meaſureth the Zodiack twelve times, or maketh twelve Conjunctions with the Sun. This courſe ſhe diſpatcheth in the ſpace of 354 days, 8 hours, and ſome odde minutes, eleven days or well nigh before the Sun.

The Sun's Year is the Revolution of his Motion in the Ecliptick; which if it be accounted in the Zodiack, it uſeth to be called *Annus Temporalis*, becauſe it ſo diſtinguiſheth the *quatuor Tempora*, Summer, Winter, &c. It is otherwiſe termed (and indeed moſt properly) *Annus Tropicus* or *Vertens*, becauſe the Aſtronomers of old reckoned this Year from the Tropicks firſt, as it may ſeem; though after alſo from the Equinoctials depending upon the Sun's entrance into theſe Points, which they uſed to obſerve with a great brazen circle planted ἐν τῇ παλαιᾷ στοᾷ τελεγώνῳ, in the ſquare Porch at *Alexandria* mentioned by *Hipparchus*, whom *Ptolemy* citeth in the third of his *Almageſt*, *cap.* 2. which is concerning the quantity of the Year.

Cabaſil. in 3. *Ptolem. c.* 2.

If the Revolution be accounted from any Fixed ſtar to the ſame again, the Year is then called *Annus Siderens*, firſt appointed by *Thebit* the Arabian, and very much advanced by the late learned *Copernicus* againſt the unſounder Opinion of *Ptolemy*, in whoſe judgment it ſeemed as deceivable as to account from the wandering *Saturn* or *Jupiter*.

A Year therefore in our moſt uſeful ſenſe is that ſpace of time in which the Sun paſſeth through the twelve Signs, reckoning his Motion from under any one of the Fixed ſtars (but from *Aries* to chuſe) unto the ſame again.

The preciſe quantity of this Year in Days is determined of by all to be 365, but the ſurplus of Hours and Minutes hath very much and vainly exerciſed the moſt curious.

To ſay nothing of *Democritus*, *Harpalus*, *Meton*, *Ariſtarchus*, *Archimedes*, and others, who aſſigned each of them his ſeveral quantity. *Julius Cæſar*'s Mathematician ſetteth down 365 days and ſix hours: *Hipparchus* and *Ptolemy* found this

to

to exceed as much as made up the three hundredth part of one day. *Albategnius* doubled this proportion. The Correctors of the Roman Calendar like none of these: and whereas all the rest adjudged the surplus to be less then the fourth part of a Day, *Copernicus* findeth it to be more, and setteth down 365 days, 6 hours, and 40 seconds. *Censorinus* therefore said well, that the Year consisted of 365 days, and one part of the sixth, but how much (saith he) no body knows. But the *Julian* proportion, as most ready for calculation, hath obtained in Chronology: *Erit igitur* (so *Scaliger* said of his) *instituti nostri Fundamentum Annus Julianus.* *Emend. Tempor. l. 1.*

CHAP. I.

Concerning the Characters of Time.

A Character in Chronology is a certain Note whereby an infallible judgment is made of the Time proposed.

They are either Natural or Civil. Natural, as Eclipses, the Cycles of the Sun and Moon, &c. Civil, as the Sabbatical Years, the Indictions, &c. Their importance in History is more then their appearance: *Sine his*, without these, (saith *Scaliger*) *omnis conatus irritus*, 'tis to no purpose to go to work. *Character temporis* (as the same Author) *constituit fines audaciæ Computatorum, ut qui in hoc negotio Characterem neglegat non magis sit audiendus quàm qui negat principia. Can. Isagog.* We begin with the Natural Characters, and first

CHAP. II.

Of the Eclipses.

ECliplse is more properly said of the Moon then of the Sun. The Eclipse of the Moon is caused by the Interposition of the Earth, the Eclipse of the Sun by the Interposition

position of the Moon: therefore the Sun cannot be eclipsed but when he is in Conjunction with the Moon, nor the Moon but when she is in Opposition to the Sun: yet neither do the Eclipses come to pass as often as these Lights oppose or conjoyn, for then they should be Monethly; onely that Conjunction or Opposition maketh an Eclipse which is Diametral, that is, when the centre of the Earth and the centres of both the Luminaries shall be in the same Line, which happeneth to be there onely where the Moon's Eccentrick cutteth the Sun's in that Line which is therefore called the Ecliptick. This Intersection is (as needs it must) but in two places, called by *Ptolemy* the *Nodi*, one ascending, the other descending. The Arabians term them the Dragon's Head and Tail, from the fashion of the Intersections, as they imagine it. But neither do these Intersections keep one certain place, but moving make a Circle of 18 years; so that the Eclipse of the Moon which shall fall out the tenth of *December* next in the 20 degree of *Gemini*, shall 18 years hence come to pass in the same Sign again.

Therefore Eclipses being Periodical, the beginning of the World supposed, the Astronomer by Calculation can attain to any and all that ever have been, by the same Rules by which he foretelleth those that shall be so; that if any where in Story this Character shall occur, nothing can more assure the Time.

Let instance be made in the beginning of the Grecian Empire, the appointment whereof dependeth upon the Battel at *Arbela*, or (as *Plutarch* correcteth) at *Gaugamela*. Eleven days (saith the same Author) before this fight an Eclipse of the Moon was seen; 'twas the second hour of the Night, saith *Pliny*, the Moon then rising in *Sicily*. Astronomical calculation demonstrateth that this Eclipse (all things considered) could not fall out but in the second year of the 112 Olympiad, which was the 3619 of the World, the Sun being then in the 24. deg. of *Virgo*. And therefore that God in *Cicero* mistook the course of the stars, who presaged that if the Moon should be eclipsed in *Leo* a little before the Sun's rise, the victory should fall on *Alexander*'s side.

Cic. de Divinat. lib. 1.

ſide. So indeed it did; but neither was the Moon then in *Leo*, nor the Sun in the Eaſt. For ſuch is the aſſurance of this Character, that though the Aſtronomer learn of the Hiſtorian, that there was an Eclipſe; yet where, and oftimes when it was, the Hiſtorian might learn of him. *De Emend. Temp. lib 1. Chronolog. Buntingi. fol. 126.*

Euſebius and *Dio* ſet down that there was an Eclipſe of the Sun a little before the death of *Auguſtus*; but by a Calculation Aſtronomical, the Eclipſe was not of the Sun, but of the Moon, nor was it a little before, but a little after his death.

S. *Hierom* reporteth, that in his time (about the Year of Chriſt 393) ſo terrible a darkneſs overſhadowed the earth, (*obſcurato ſole*) that every man thought the World was at an end. *Nos ſcindimus Eccleſiam* (ſaith he to *Pammachius*) *cùm ante paucos menſes, circa dies Pentecoſtes, cum obſcurato Sole omnis Mundus jam jámque venturum Iudicem formidaret?*

But the Aſtronomers find that there could be no Eclipſe of the Sun then, nor near about that time: but in ſuch caſes they anſwer, that the Interpoſition was made by ſome unuſual exhalations of that opacity, which might intercept the Sun's light in as great a meaſure as if the Moon had come between. Such an one was that Eclipſe (as ſome Hiſtorians miſcal it) which was ſeen ſo often in one Year before *Cæſar's* death; and that of the Year 798, the Sun being ſo dark for 18 dayes together, *ut naves in mari aberrarent*, which was a greater Eclipſe then the Moon could make. *Scal. in Pro. legom. pag. 51.*

Yet neither is it here to be diſſembled that the Aſtronomers themſelves do not alwayes agree about this infallible Character; for *Moller* findeth out, by his *Friſian* Tables, many Eclipſes which cannot be attain'd unto by the Prutenick Tables, or thoſe of the King *Alphonſus*, *&c.* To excuſe this, we are to lay an imputation upon their Tables, as being not all exacted from the ſame Hypotheſes, or not performed with like elaborate erection: Or otherwiſe we are to ſay (ſuppoſing the Tables to be exact) that ſome error was committed in the calculation of the Eclipſe. And in this caſe we are to guide our ſelves by the greateſt Maſters in the Art. For what if *Moller* ſay that the Year of

Cæsar Augustus his disease cannot be demonstrated by the Eclipse of the Moon in the beginning of *Tiberius*, because the Moon was Eclipsed both the Year before and after? *Sethus Calvisius* may satisfie, that neither of those could be total, as this was: and whereas the one of those was seen at 7, the other at 8 of the Clock at night, this was seen at 5 in the Morning.

And therefore all this notwithstanding, the Character is to be accounted excellent and of singular importance; which *Aristotle* himself not ignorant of, appointed *Calisthenes* at the siege of Babylon, to reserve with all possible care the τηρήσεις or Astronomical calculations of the *Chaldeans*, as *Simplicius* relateth. And the care was taken, yet none of these observations (though known to be very many) could escape the injury of time, save onely three Eclipses, which came to *Ptolemie*'s hands, unto which himself added three more of his own observation, serving very much to the advancement of Historical Truth: though this be but a small number, in comparison of those many which the Historians here and there have committed to Memory; for indeed we are not for this matter much less beholden to ignorance then to knowledge. We know when it was that a Romane General durst not give Battel for fear of an Eclipse: and that of the Moon in the beginning of *Tiberius*, as one mentioned, as *Tacitus* can tell us, affrighted the mutinous Souldiers into order and accord: And 'tis not long since the Conqueror of the Indies perswaded the Natives, that he had complained of them to their Moon, and that such a day the God should frown upon them; which was nothing else but an Eclipse, which he had found out in his Almanack.

Tacitus Annal. 1

However this ignorant Admiration was an occasion to the Men of those days, not to leave so strange an Accident as an Eclipse out of their Story, especially if it happened to be great, or concurring with any notable design: little aiming at that which the reach of these days hath brought to pass upon them, which by turning over the leaves of that celestial volume, recovereth their Eclipses again; and by applica-

application of this Character, maketh as ſure of the time propoſed, as if it had been written in Heaven.

CHAP. III.

Concerning the Cycle of the Sun.

THe diviſion of the year into 52 Weeks, becauſe it ſetteth off one day ſupernumerary, maketh an alteration in all the reſt; ſo that the dayes of the Week (which uſe to be aſſigned by the letters of the Alphabet) fall not alike in ſeveral Years; but Sunday this Year muſt fall out upon the next Year's Monday, and ſo forwards till ſeven Years; and (becauſe the Biſſextile ſuperaddeth another day every fourth Year) till four times ſeven, that is twenty eight, Years be gone about. This Revolution is called the Cycle of the Sun, taking name from Sunday, the Letter whereof (called therefore Dominical) it appointeth for every year. It is found by adding nine (for ſo far the Circle was then gone about) to the Year of our Lord, and dividing the whole by 28. So to the year following 1639, if 9 be added, the *numerus factus* will be 1648, which divided by 28 leaveth 24 for the Cycle of the Sun.

CHAP. IV.

Concerning the Cycle of the Moon.

THe Cycle of the Moon is the Revolution of 19 years, in which ſpace (though not preciſely) the Lunations do recurr.

For becauſe of the Sun and Moon's unequal motions, the changes falling out inconſtantly, the time of Conjunction could not be ſtill the ſame. This variety the Ancients perceiving to be Periodical, endeavoured to comprehend what Circle it made in going about. *Cleoſtratus* the *Tenedian* perſuading

ſuading himſelf, that the Variety finiſhed within the ſpace of 8. years, propoſed his *Octaëtris*, affording thereby no ſmall direction: But the error of this was diſcovered in part by *Harpalus* firſt, and after that by *Eudoxus*, but more fully by the learned *Meton*, who, finding that the Revolution was not completed in leſſe time then the ſpace of 19 years, ſet forth his *Enneadecaë tris*, within the Circle whereof the Lunations (though not exactly) do indeed recur; ſo that if the Quadrature of the Moon ſhall fall out as this day of this year, the like ſhall return again the ſame day of the 19. year ſucceeding. This Cycle is therefore called *Cyclus decennovennalis*, and from the Author *Annus Metonicus*, from whoſe *Athenians* the *Egyptians* may ſeem to have received it, as the *Romans* from them, in letters of gold; from whence (if not from the more precious uſe of it) it obtain'd to be call'd, as yet ſtill it is, the *Numerus Aureus*, or Golden Number. It was made Chriſtian by the Fathers of the *Nicene* Council, as being altogether neceſſary to the finding out of the *Neomenia Paſchalis*, upon which the Feaſt of *Eaſter*, and all the reſt Movable depended. It ſelf is found by adding an unite to the year of our Lord, and dividing the whole by 19, the remainder ſhall be the Cycle of the Moon; or if nothing remain, the Cycle is out, that is 19.

Origani

CHAP. V.

Concerning the Ferial Character.

THe Character of any Time propos'd, is that which remaineth after all the Septenaries be caſt away from the whole ſumme converted into dayes.

In rationibus Solis & Lunæ (ſaith *Scaliger*) *de dierum aggregato ſemper abjicimus omnes ſeptenarios; & reſiduum, cum horis & ſcrupulis, eſt Character temporis propoſiti.*

So the Character of a Moneth conſiſtiug of 29 dayes, 12 hours, and 793 minutes, is 1. 12. 793. that is *Feria prima. hor.*

hor. 12. *min.* 793. for ſo much remaineth more then the Septenaries. The Eccleſiaſtical year of old began at *Eaſter*, the firſt Week whereof was all Holyday, the dayes being diſtinguiſhed by *prima*, *ſecunda*, *tertia*, *&c.* added unto *Feria*. From thence the dayes of any other Week began to be called *Feria prima*, *ſecunda*, *&c.* 'Tis a Character of good aſſurance if the Hiſtorian ſet down *Quâ Feriâ*, what day of the Week the Act was done. And if he ſet down what Holy or Feſtival day it was, 'tis a double Character. An Example ſhall be the deceaſe of great *Otho*, which, as ſome Hiſtorians caſt, happened in the Year of Chriſt 972, as others, in the Year 973. but they ſay too, that he died the ſeventh of *May*, upon the fourth day of the Week, and a little before *Whitſuntide*; but the ſeventh of *May* could not fall upon the *Feria quarta*, but in a year whoſe Dominical letter was E, which was the Letter of 973, as 'tis certain from the Cycle of the Sun, which that year was 2.

Beſides, the Cycle of the Moon was 5, therefore the *Terminus Paſchalis* that year was *March* the 22, therefore the 11 of *May* was *Whitſunday*, which cannot be ſaid of the years before or after. Therefore 'tis certain that *Otho* died that year, or elſe he died not that day.

CHAP. VI.

Concerning the great Conjunctions.

Conjunctio ſuperiorum is not the ſame thing now as of old. The ancient Aſtrologers called no Conjunction great but that of *trium Superiorum*, when *Saturn*, *Jupiter* and *Mars* met all together. But the later finding the effects of the two conjoined more ſtrong and prevailing then of the three, have given the name of a great Conjunction onely to that of *Saturn* and *Jupiter*.

Theſe two ſuperior Planets finiſhing their Circles in unequal time, they make three Conjunctions in the whole Revolution. The twelve Signs in Aſtrology are divided into four

four Trigons, or Triplicities, each denominated from the connatural Element; and ſo they are three Fiery, three Aery, three Watery, and three Earthy. Nineteen years and ſome odd days and hours gone about, *Saturn* and *Jupiter* meet together in Signs of the ſame Triplicity: 198 years gone about, they meet in ſigns of ſeveral Triplicity, but not altogether incomplying: 794 years and 214 days gone about, they meet in Signs of contrary Triplicity. The firſt of theſe is called *Conjunctio minor*; the ſecond *Media*; this later *Magna*, the great Conjunction, when *Saturn* joineth force with *Jupiter* in the fiery Trigon or Triplicity, which though it happen in 794 years and 214 days, yet it uſeth to be accounted by the *Numerus rotundus* of 800.

By theſe Conjunctions Cardinal *Aliac* undertook to reform the whole State of Chronology, and make infallible demonſtration of the years of the World.

To bring this about, he firſt of all ſuppoſed out of *Albumazar* the figure of Heaven when the World began; That the Horoſcope was in the ſeventh of *Cancer*, and that the Sun was in the 19 of *Aries*, the reſt of the Planets accordingly aſſigned.

This taken for granted, he brought himſelf to that firſt and great Conjunction, which falling out in the waterie Triplicity, inſinuated ſuch an influence into the Inferior bodies, as brought upon the World that univerſal Deluge, as *Aoniar* and *Albumazar* delivered out of their Ancients. By this Conjunction he aſſigned 2242 years for the Interval betwixt the Floud and the beginning of things, but which was neither true in it ſelf, nor following his own Principles. And therefore we may imagine what Concluſion he was likely to make, whoſe Foundation was not better appointed: though otherwiſe a great Conjunction may be ſet down among the Characters of Chronology; but rather to aſſure, then to find out the moments of time, and more concerning that which is to come, then thoſe which are gone and paſt.

Concerning

Concerning the Civil Characters, and first of the Sabbatical Years.

AS the Jews every seventh Day, so their Land every seventh year kept a Sabbath, which was therefore called *Annus Sabbaticus*, and the whole seven *Hebdomas Annalis*, a Week of Years. These seven years seven times told made 49 years, and the 50 was their Jubile, so called from *Iobel*, which, as some Rabbins interpret, is as much in Arabick as *Aries* in Latine; for so *Aquiba* one of their Doctors reporteth, that when he travelled in Arabia he heard the people call a Ram *Iobel*. Adde hereunto that when the Jubile came, a great sound of Trumpets was to be made through all Israel in sign of the Remissions, and these Trumpets, they say, were made of Rams horns. But this, though favoured also by the Chaldee Paraphrase, yet soundeth not so credibly to the Learned, especially the known Arabick not acknowledging that word. And if not, then it may be said, that *Iobel* signifieth any Musical (however horrid) sound, so called, as *Masius* helpeth it out, from *Iubal* the Father of them which play upon the Harp and Organ.

Talmud. in Rosh. Hassana.

Targum in Josu. 6. v. 4.

The Jubiles though by Institution beginning at the 2500 year from the Creation, yet are Proleptically reckoned from the beginning of the world; which also was considered by the Author, for the first year of *Moses* his first Jubile, was the last of the 51 Jubile from the World's Creation, accounting from the Autumn where the Jubiles begin.

If it be said that such or such a thing was done in a Sabbatical year, 'tis a very good Character in the Jewish Chronology.

'Tis an ordinary opinion that *Nebuchadnezzar* was the same with that *Nabopolassar* in the Canon of *Ptolemy*: But

'tis

'tis certain out of the Prophet *Jeremy*, that the 18 year of *Nebuchadnezzar* was a Sabbatical year, and it may be demonstrated out of the *Almagist*, that the 18 of *Nabopolassar* was not: therefore they were not the same by this Character.

But in accounting the Sabbatical years, this rule is to be observed, that the same year which endeth one Jubile beginneth the next, or otherwise the Scripture it self would be charged with error. And therefore *Bucholcer* and others, who were not aware of this, are not to be trusted for their Sabbatical Chronology. *Eusebius* himself was not much better advis'd: and yet *Hesychius* could tell that Ἰωβηλαῖος was χρόνος τεσσαρακοντάετὴς ἐνιαύσιος, the space of 49 years.

Hesych. Lexic. in Ἰωβηλαῖος.

Those who think the Sabbatical years noted in the Jewish Calendars not to be truly so call'd, may as well say so of their Sabbatical days. Those who think the Sabbatical years were disused in the Captivity, must consider better of the Prophets words, who, when they seem to say such a thing, are not to be understood of the simple celebration, but the Moral Solemnities; as *Jer.* 34. and elswhere. Those who think the Sabbatical years, though instituted, yet never to have been observed among the Jews, may repent of that mistake as well as *Scaliger* himself, *In Frag. p.* 34.

CHAP. II.

Concerning the Indictions.

INdiction ab indicendo. 'Twas the Revolution of 15 years, devised, as our *Bede* thinketh, to avoid confusion in Chronology, likely to arise from the Common use, which was to say, such a thing was done in such a year of such a Reign, without considering what time of the year the King that then was began to rule, or what time the Predecessor ended. But why this period should be called an Indiction, the causes given, saith *Calvisius*, *multæ sunt, quas si legas, cùm diversissimæ sint, incertior abis quàm accessisti.* Several reasons are set down in Sir *Henry Spelman's* Glossary, out of

of *Cedren*, *Scaliger*, *Paul Petavius* and others. The first and greatest pains about this were taken by the learned *Onuphrius*, yet unprofitably. *Scaliger* considered of a new reason, but which *Baronius* refuteth *ad Annum Christi* 312. *Scaliger* again replieth in his next edition, and seemeth to acquit himself of the Cardinal's exception, but cannot be heard neither by *Petavius* nor *Calvisius*, though as much adored by this later, as slighted by the former. And indeed, saith *Petavius*, this is one of those things which could never yet be found out, though very much enquiry hath been made after it. *Scalig. in Prolegom. p.* 210.

Indiction is most properly said *de Tributo Indicto*, as appeareth by the Title in the *Code*. And because these *Tributes indicebantur in Quinquennium*, therefore that which was wont to be called *Lustrum*, was otherwise acknowledged by the name of Indiction, answering to the Greek περιοδικὸς, as in Circle, so in use; the Indiction being nothing else but a Romane Olympiad. Succeeding times put *tria Lustra* together, and called three by the name of an Indiction; so reckoning their years, and beginning at the Emperor *Theodosius*, saith *Cedren*, but deceiving himself, for the 273 Olympiad in the *Fasti Siculi* hath this Synchronism, Ἰνδικτιώνων Κωνσταντιανῶν ἐνταῦθεν ἀρχή, that is, *Here begin the Indictions of Constantine*. He saith of *Constantine*, for that before this time there had obtained in the *Antiochian* use a Julian Indiction. *Indictio Juliana Antiochensium*, beginning in *Julius Cæsar*, 48 years *Ante C.N.* noted therefore in the same *Fasti* with an Ἀρχὴ Ἰνδικτιώνων, or the first Indiction, but as I think of 5, not 15 years. Those of *Constantine* began (as was said) in the 273 Olympiad, in the third Consulship of *Constantine*, and second of *Licinius*. Therefore they began 312 years *post Ch. Nat.* as onely *Petavius* is not certain of. Therefore the Indictions began at the very dismission of the *Nicene* Council; succeeding, saith *Onuphrius*, in place of the Olympiads, which, as unchristian, the Emperor had forbidden. *Cod. lib.* 10. *Tit.* 16.

The same Author citeth a Canon of the Council, That the Bishops Rescripts, *&c*, should bear the date of the Indicti-

ons, *&c.* but to be taken upon his own truſt, for the Canon, ſaith *Petavius*, is not there to be found.

But certain it is, that the Indictions began at this time, conſiſting of 15 years: and if not with ſome relation to thoſe three years, during which the Council aſſembled, allowing for each of thoſe a *Luſtrum* or Quinquennal, then likely for the reaſon given by Venerable *Bede*, or at leaſt-wiſe for ſome other which we know not of.

And becauſe at the very ſame time the Emperor celebrated his *Vicennalia* with great largeſſes and diſtribution of dole unto the people, as the uſe was; therefore the Greek of New *Rome* rendred the Latine *Indictio* by ἀνάμνησις, *diſtributio*; and *Palladius* in the life of S. *Chryſoſtom*, ſaith, that the *Aſian* Biſhops came to *Conſtantinople, decimatertiâ Diſtributione:* and with the ſame reſpect, the Reſcript of *Honorius* relaxeth the *debita contracta, uſque ad initium Fuſionis quintæ*, meaning the Indiction. *Cod. Theod. De indulgent lib. 6.*

The Emperor *Juſtinian* made a Law, That no Writing ſhould paſs without the date of the Indictions, *&c. ſic enim* (ſaith he) *per omnia tempus ſervabitur, &c. L. Sancimus, Novel.* 42. And the providence was material, for the Indictions have proved to be an excellent Character in Chronology, for the aſſurance of things done ſince the times of *Conſtantine.*

For the time of the year, the Indictions were fixed in *September* originally, as may be ſeen by the Reſcript of *Anaſtaſius in L. ult. de An. & Tribut.* And in the 24 of that Moneth, as the Subſcriptions teſtifie: but not alike retained in both the Empires: for by the uſe of *Conſtantinople*, they begin at the Calends of *September*, ſince the time of *Juſtinian*, ſaith *Scaliger*, and that in conformity to their new year, which began at the ſame time; but the Weſtern *Caſars* date from the 24, as of old. The firſt uſeth to be called *Indictio Conſtantinopolitana*, the ſecond *Caſarea.* Adde to theſe the Romane Indiction, beginning (as their year alſo) from the Calends of *January.*

When we find in Story that ſuch a thing is ſaid to have been

been done in such an Indiction, as *Indictione primâ, secundâ, tertiâ, &c.* the number is still to be understood of the same, not several Circles. For instance. *Pelagius* the Pope being accused of the Faction against his Predecessor *Vigilius*, went up into the Pew, and putting the Gospel-book upon his head purged himself by Oath. This was done, saith the Appendix to *Marcellinus*, *Indictione secundâ*. He meaneth not the second Indiction, but the second year of the seventeenth.

To give an instance of this Character.

Rome (saith *Prosper*, *Cassiodorus*, *&c.*) was taken by *Alaric* the *Goth*, *Varane* and *Tertullo Cos.* or at least, as *Marcellinus*, *Varane solo Cos.* for his Collegue *Tertullus* was not chosen till the Calends of *Julie*. *Marcellinus* addeth, that it was taken *Indictione octavâ*. *Orosius* and *Cedren* undertake that this was done in the year *post Ch. Nat.* 411. but this answereth to *Indictio nona*, therefore the City was taken the year before, by this Character.

CHAP. III.

Concerning the Periods.

THe Indictions, as the Circles of the Sun and Moon, are very assuring Characters even by themselves; *sed eorum fallax est usus, nisi quadam ex illis Periodus instituatur*, but of much greater certainty, saith *Scaliger*, if brought into a Circle or period: which was also considered by *Dionysius* the Abbat, who therefore (taking some example from *Victorius Aquitanus*) multiplied the Cycle of the Moon into the Cycle of the Sun, that is 19 into 28. which made up 532 years, and so it was called the *Cyclus Magnus*, and from the Author, *Dionysianus*. Unto this the great *Scaliger* superadded the third Character of Indictions, the Revolution whereof he multiplied into the other two, that is 532 by 15, and the whole Circle was 7980: and this is that *magna Periodus Juliana Scaligeri*; *Juliana*, from the *Julian* form by

which it meaſureth, and *Scaligeri*, from the laſt Hand.

The admirable condition of this Period is, to diſtinguiſh every year within the whole Circle by a ſeverall certain Character: for, as in that of *Dionyſius*, let the Cycle of the Sun be 2, and the Moon 3, or whatſoever, in what year ſoever; the ſame never had, nor never again could fall out within the ſpace of time: ſo in this of *Scaliger*, let the Cycle of the Moon be 5, that of the Sun 23. let the Indiction be 6, as it falleth out this preſent year 1638. I ſay, the ſame Characters ſhall not again concur till the revolution of 7980 years be gone about.

This Period the Author fixed in the *Tohu*, or eternal Chaos of the World, 764 *Iulian* years before the moſt reputed time of Creation; ſo that the Circle is not yet out, but ſhall be the 3267 of the Incarnation.

This he did, that he might comprehend all, and more then ever was done, all *Æra's*, *Epoche's* and Terms in Chronology, and in ſpecial that of *Orbis Conditi*, which, through variety of opinion, was ſo inconſtantly diſpos'd of, that Chronologers knew not where to fix themſelves: then alſo that he might give ſome account for the Heroical times of thoſe *Egyptian Dynaſts* pretending Antiquity many years further back into the Chaos, then the *Moſaical* Πῆξις or Beginning.

All this and more he hath brought to paſs by this Incomparable Period, which bringing the three Characters to a concurrence yearly, diſtinct and ſeveral, muſt needs deliver up a moſt infallible account of time.

To advance the opinion of their concurrence, let them firſt be ſingly conſidered.

Ioſephus ſaith at the end of his Antiquities, that he finiſhed that work in the thirteenth year of *Domitian*, and 56 of his own age, *&c.*

Scaliger demonſtrateth by the Circle of the Moon, that either he ſaith not true of the thirteenth of the Emperor, or elſe himſelf was one year elder. Again,

De Emend. Temp l. 5. p. 476

The Chronologers are not a little aſhamed that they ſhould not be able to ſatisfie, as concerning ſo late and famous

mous a Calamity as the ſiege of *Conſtantinople* by *Mahumed* the ſecond, eſpecially recommended to poſterity, not only by the deep impreſſions of ſo vaſt a Miſery, but alſo by ſome ſecret concourſe of Fatality, as being both built and loſt by a *Conſtantine*, and the ſon of *Helen*.

Thus far they agree, that the City was taken either *Anno* 1452, or elſe 1453. *poſt Ch. Nat.* they agree alſo for the moſt part, that it was taken the 29 of *May*, *feriâ* 3.

The Patriarchical, as alſo the Political Hiſtory ſet forth by *Cruſius*, equally affirm that the City was taken in the year 1453. *Chalcondylas* and *Hieromonachus* his Ἀνδρος report, that it was the year before; but all agreeing that the day was Tueſday, the 29 of *May*.

I ſay that the year 1452 had 5 for the Circle of the Sun, therefore the 29 of *May* could not that year fall upon Tueſday, but the day before; therefore either the City was taken the year 1453, or elſe it was not taken the 29 of *May*; but they all agree that it was taken that day, therefore it was taken that year, by the Circle of the Sun. Therefore alſo the ſtate of the City ſtood 425 years longer then *Valens* the Aſtrologer foretold, who being demanded concerning the fate of *Conſtantinople*, erected the Figure of Heaven for the Nativity thereof. The Horoſcope was Cancer. Having conſidered the Stars he gave this judgment, that the City ſhould live to the age of 696 years: but thoſe are paſt and gone, ſaith *Zonaras*, except he would be meant of the flouriſhing ſtate, for otherwiſe he was deceived.

The Character of Indictions of what importance it is, that therefore abſolute Chronicle of *Marcellinus* can teſtifie. *Quod cùm ſingulis Collegiis conſulum* (ſaith *Scaliger*) *ſuas Indictiones reddat, nihil habemus hodie perfectius in eo genere. De Emend. Temp. pag.* 513.

By an old Roman Inſcription, ſuch an one died *Conſulatu Stiliconis ſecundo & 7 Kal. Novembres Die Veneris ultra Quarta*. *Marcellinus* noteth this Conſulſhip with *Indictione tertiâ*, therefore it was in the year of Chriſt 405. but the Cycle of the Sun for this year was 22, therefore the 7 Calends of *November* could not fall out upon Friday, but the day

day before. Beſides, the ſecond Conſulſhip of *Stilico* ſucceeded immediately the ſixth of *Honorius*, but the year before had 5 for the Circle of the Moon: for *Claudian* ſaith, that *Honorius* entred the City the Calends of *Ianuary*, *Lunâ adhuc rudi*, therefore the New Moon was in the end of *December*; which could not be, except the Cycle had been five. Therefore the year before the ſixth Conſulſhip of *Honorius* was the year of Chriſt 403, therefore the ſixth Conſulſhip of *Honorius* was the year 404; and therefore the ſecond of *Stilico* was 405. In this demonſtration the three Characters all concur, but not periodically, yet to the making up of a ſtrange Truth; for by this it will follow, that he which inſcrib'd the Tomb did not know the Conſul's name, though he lived at the ſame time. *Scaliger* therefore, *Quàm barbari ſunt & impuri* (ſaith he) *qui doctrinam Cyclorum irrident! De Emend. Temp. p.* 514, 515.

Thus much aſſurance we can make to our ſelves from the ſeveral abilities of each Character; but which if they meet together in this Period, ſet ſuch a mark upon the time propoſed, as maketh it to be known from any other whatſoever within the duration of the world, or the whole Circle at leaſt. *Artificioſiſſima Periodus!* as *Helvicus* admireth, with many others: ſo that the Author needed not to break forth into his *Nos qui eam excogitavimus, periodum hanc ſatis laudare non poſſumus. Canon Iſagog. Lib.* 3. Yet

Salian (otherwiſe a great Annaliſt) loſeth a Chapter or two in the diſparagement of this Period, as he expected it ſhould redound, but it falleth out unto his own. The abſurdneſſe of his exceptions betray him thus far, that he could have no juſter cauſe why to expoſe this period, then that himſelf had been ſo unfortunate as to build his Annals upon a leſs-during foundation. But of what accompliſhment this Period is, I think we may beſt of all be judg'd by *Petavius*, the moſt open mouth againſt that great reſtorer of Chronology. This *Petavius* ſaith, that there is not one thing in that whole Book, *De Emendatione temporum*, not liable to juſt reproof, this onely period excepted, then which he confeſſeth to know nothing more important for the advancement

vancement of Chronology; and therefore earneſtly commendeth it unto general practice, aſſuring all men that by this means the moſt inſuperable confuſions of time may be reduc'd to order, with moſt incredible eaſe and effect.

CHAP. IV.

Concerning the Æra's.

IN the account of Time there muſt be ἀφ' οὗ & ἐφ' ὃ, the *Unde* and the *Quo*. Accordingly Chronology whatſoever, fixeth it ſelf upon ſome certain term, to which the reckoning ſhall refer. The moſt natural Term would be the World's creation, from which the Jews and we Chriſtians account our Times, though we rather from the Redemption: *Si origo Mundi in Hominum notitiam veniſſet, indè exordium ſumeremus. Cenſorin. De Die Natal. Cap.* 20. Some of thoſe who could not attain the World's beginning, reckoned from their own. So the Romanes *ab Urbe Condita*. Otherwiſe this Account uſeth to reſpect either ſome great Name, or ſome Notable event. So the *Greeks* account from their Olympicks, and the *Aſſyrians* from *Nabonaſſer*.

Theſe or the like Terms of Computation *enſorinus* expreſſeth by the word *Tituli*. They are moſt uſually known by the Names of *Æra & Epochæ*. They are called *Epochæ's* ἀπὸ τῆς ἐπέχειν *à ſiſtendo, quòd illis ſiſtantur & terminentur menſuræ temporum*, ſaith *Scaliger, De Emendatione Temp. Lib.* 5. *pag.* 358.

Æra (ſay the *Alphonſine* Tables) *Hiſpanis dicitur tempus limitatum ab ævo aliquo ſumens exordium.*

It was firſt of all ſaid of the *Æra Hiſpanica* reſpecting the time of *Cæſar Auguſtus*. The *Spaniards* to comply with the ſucceſſes of their Triumvir (for the Diviſion aſſigned *Spain* to *Auguſtus*) received at that time the *Iulian* form, accounting the ſame from the Emperor under this Style (as *Sepulveda* conceiteth) *Annus erat Auguſti*, or *A. er. A.* which in time for want of Interpunction was put together, and became the word *Æra. Sepulved.*

To

To this *Scaliger*; *Ridicula*, saith he, *Ridicula, & tamen illi viro erudito adeò placuit Commentum suum, ut ejus rei gratiâ duntaxat scriptionem illius Libelli de emendatione Anni suscepisse videatur, &c.*

James Christman fetcheth the word out of his Arabick, from *Arah, computare*; which, because of the Spanish usage, might receive some probability from their conversation with the Moors. But the Arabick Geographer in the second part of the fourth *Clime* deriveth this *Etymon ab ære flavo*, and the *Saracen* calleth this term *Æram Æris*, that is, saith *Christman*, *Æris solvendi Fisco Romano*, meaning a certain Tribute imposed by *Augustus*, first upon the *Spaniards*, and afterwards upon the whole Empire.

Some (but most unreasonably) derive the word from *Hera*, one of the names of *Juno*; so *Garcias Loisa* out of *Hincmare*, as he thinketh: others from the same word, as it betokeneth dominion: so they force it. They should rather have considered that *Hera* in the Spanish tongue signifieth time, though from a Gothick Original, from whence our Saxons had their ȝere or year, as we now call it. And this may seem to bear some relation to the word, especially for that *Æra* is oftentimes used for *Annus* in *Isidore's* Chronicle and elsewhere. Sir *Henry Spelman's* Glossary may be seen in this word. *Scaliger*, *Petavius*, *Calvisius* and others confirm, that *Era* in old Latine signified as much as *Numerus*, and 'tis manifest enough out of *Nonius Faustus Regiensis*, and *Cicero* himself; and this they hold to be the most likely derivation of the word: if it be, yet he that first observed it was *Resendius* a Spaniard, in an Epistle to a friend of his, who required his Opinion concerning the *Æra Hispanica*.

But because this *Etymon* doth no way intimate why that use of the word should be peculiarly taken up among the *Spaniards* (except it were true which *Scaliger* considered, that it was in use elsewhere, but against which *Petavius* hath given a probable reason) the Notation in the Glossary would rather be taken, and so it may be a word of the Gothick derivation, translated thence to the Spanish use, and properly said of their *Epoche*, but now the common name of all others.

Those

Thoſe *Æra's* or *Epoche's* are ſeverally to be fixed, and firſt of all that of *Orbis Conditi*.

CHAP. V.

Æra Orbis Conditi.

MUch queſtion hath been made among the Chronologers, in what time of the Year the World ſhould begin, and more, as ſome think, then needed. Not ſo: for beſide that for either reaſon alſo this ought not to be indifferent to learned men, yet in Chronology it importeth neceſſarily that the σῆξις (as it is therefore called) be aſſured to ſome certain time, wherein the Accompt ſhall determine; ſeeing therefore it was neceſſary that ſome one term or other muſt be taken, why not the true to chuſe?

If the Queſtion were asked indefinitely, whether the World began in the Spring, the Summer, the Winter or the Autumn: the anſwer muſt be, That it began in all. For ſo ſoon as the Sun ſet forth in his Motion, the ſeaſons immediately grew neceſſary to ſeveral poſitions of the Sphear, ſo divided among the parts of the Earth, that all had every one of theſe, and each one or other at the ſame time.

The Queſtion therefore is to reſpect ſome particular Horizon: and becauſe it is not doubted, but that the Sun firſt appeared to this upper Hemiſphere, and in ſpecial in the Horizon of our firſt Parents; the Quære is to be moved concerning the Holy-Land, at what time of the year the World there began.

'Tis agreed upon by all, that it began in ſome Cardinal point; that is, that the Motions began from the Eaſtern Angle of the Holy-Land, the Solſtitial or Æquinoctial points one or other of them aſcending in the Horoſcope. Nay, *Mercator* excepted, ſcarce any man doubteth but this point was Æquinoctial, either in the Spring, or Autumn. Whether in this or that, was anciently a great Queſtion between the Doctors *Eliezer* and *Joſhua*, as the *Seder Olam* relateth.

Scaliger Joſeph, and (becauſe he did) *Sethus Calviſius*, *Torniellus*, and others, fix this beginning in the Autumn; which alſo was the Opinion of our *Bacon* long ago.

But the Father *Julius* was not of his ſon's mind. *Mundum* (ſaith he) *primo vere natum Sapientes autumant, & credere par eſt.* So the more part maintain, and for the beſt reaſons. And if it were not otherwiſe evident, Nature it ſelf is very convincing, whoſe Revolutions begin and end in the vernal Æquinox. Nor can any other good reaſon be given why the Aſtronomers ſhould deduce all their Calculations from the Head of *Aries*.

The *Æra* of the Flood falleth within the 1656 year of the World's Creation, as the Hebrew Scripture is plain: why 'tis otherwiſe in the Greek accompt ſhall be ſaid hereafter.

CHAP. VI.

Nabonaſſar's Æra

WAs of all prophane ones of the greateſt note and uſe. *Alfraganus*, *Albategnius* and the King *Alphonſo's* Tables call him *Nebuchadonoſor*, or *Nebuchadnezar*, deceived as it ſeem's by the *Almageſt*. So *Ptolemie's* Book entitled Μεγάλης συντάξεως, or *Magnæ Conſtructionis*, is call'd by the Arabick Tranſlators *Althazor* and *Serig*, who, at the inſtance of *Almamon* their King, turn'd this book into that language, and that they might ſpeak *Ptolemie's* title in one word, they ſet down *Almageſton*, that is, the μέγιστον, or the Great Work. The Tranſlators of this *Almageſt* uſe to render *Ptolemie's Nabonaſſar* by *Bechadnetzer*, giving too much heed to the likeneſs of Names. *Alfraganus* and *Albategnius* followed the Arabick Tranſlation of *Ptolemy*, and the *Alphonſine* Tables the Latine Tranſlation of that.

Mercator, *Funccius*, the Prutenick Tables, *Origanus*, and many others, confound this Name with *Shalmaneſſer's*, the Aſſyrian King. But *Iames Chriſtman* maketh demonſtration that the times agree not, beſides other circumſtances added by

by *Scaliger* inducing the ſame truth, with the evidence whereof *Origanus* holding himſelf convinced, was not aſhamed to make his retractation.

Yet *Chriſtman* and *Scaliger* themſelves found it an eaſier matter to tell who *Nabonaſſar* was not, then who he was. It ſeemed to *Chriſtman*, that he might be the ſame with *Beladan* the father of *Merodach*, or at leaſt that he was a King of *Babylon*, whoſe own name was unknown, *Nabonaſſar* being the Royal Name of that Kingdom, as he thinketh, and common to them all. *Scaliger* putteth this together, and aſſuring himſelf that *Nabonaſſar* was the ſame with *Beladan*, maketh no doubt but that was the name of the King, this of the man. So the 5 book of his *Emendations*; but the third of his *Iſagogical* Canons confeſſeth this alſo to be a miſtake.

This Error was firſt diſcovered by the Appearance of *Ptolemie's* Canon, which ſetteth down a Liſt of the Babyloniſh, Perſian and Romane Kings, from *Nabonaſſar's* time to the time of *Ptolemy*. Mention was made of this Canon by *Panodorus*, *Anian*, and *George* the *Syncellus*, amongſt whom *Scaliger* (but lately, and not intirely) met with it. *Sethus Calviſius* received a Tranſcript of a more perfect Copy from D. *Overal*, Dean of S. *Paul's*; the Original whereof is exſtant in *Biblioth. Bodleian.* and ſet out with *Ptolemie's* Hypotheſis by D. *Bambrigge*.

The Canon beginneth,

Καινὼν Βασιλειῶν.

Ναβοναζάρου	ιδ.	*Nabonaſſari*	14.
Ναδίου	β.	*Nadii*	2.
Χινζήρου καὶ Πώρου	ε.	*Chinceri & Pori*	5.
Ἰουγαίου	ε.	*Jugæi*	5.
Μαρδοκεμπάδου	ιβ.	*Mardocempadi*	12.

&c.

Nabonaſſar therefore was King, not, as ſome thought, of *Egypt*, but *Babylon*; who, for delivering his People from the ſubjection of the *Medes*, was made the *Æra* of their Kingdom; from whom the *Chaldeans* (and the *Egyptians* therefore)

fore) accounted their Celeſtial Calculations. For his Synchroniſm, The Canon ſetteth him down the fifth before *Mardocempad* or *Merodach-cen-pad*, the ſame with *Merodach Baladan*, who ſent Meſſengers to K. *Ezechiah* to enquire concerning the Retroceſſion of the Sun. But for a more certain demonſtration of the time, three Lunar Eclipſes noted by *Hipparchus* are ſet down by *Ptolemy* in the fourth of his *Almageſt*. The firſt was ſeen at *Alexandria* the 16 day of *Meſori*, in the 547 year of *Nabonaſſar*. This Eclipſe, by the *Julian* Calculation and Tables of *Calviſius*, fell out upon Friday the 22 of *September*, at 7. of the Clock in the afternoon and 20 minutes; the Sun then being in the 26 of *Virgo*. It was the Year 4513 of the *Julian* Period, that is the 3749 from the World's Creation, out of which if we deduct the 547 years of *Nabonaſſar*, the remainder will be 3203, the year of the World's Creation, wherein this *Æra* was fixed. The day, as the King *Alphonſus*, and before him the Tranſlators of the *Almageſt* have delivered, was *Dies Thoth*, or *Mercurii*, anſwering to the 26 of the Julian *February*, beginning (ſo *Ptolemy*) at high noon, the Sun then entering into *Piſces*, and the Moon being in the 11 degree and 22 minutes of *Taurus*. And the ſame concluſion will follow from the two other Eclipſes, reduced in like manner to our Calculation.

And to put all out of doubt, *Cenſorinus* ſaith that the 986 year of *Nabonaſſar* was the 238 of Chriſt, but that was the 4951 of the Julian Period. Therefore *Nabonaſſar's Æra* began in the 3967 year of the ſame Period, which was the 3203 year from the World's Creation. So that the *Æra* is undoubtedly aſſured.

This *Æra* ſtill accounteth by *Egyptian* years, which are therefore called *Anni Nabonaſſarei*; and becauſe it began upon Wedneſday, the firſt day of their firſt Moneth, (which (as the day it ſelf) they hold holy to *Thoth* or *Mercury*) uſeth to be called *Nabonaſſar's Thoth*.

CHAP.

CHAP. VII.

The Æra of the Olympiads.

THe Olympick Games were inſtituted for the exerciſe of the *Grecian* Youth, by *Hercules* (as the Tradition goes) to the honour of *Iupiter Olympius*, near unto whoſe Temple they were perform'd in the Olympian field. The Exerciſe was called *Pentathlon*, or *Quinquertium*, from the fivefold kind. The Victor was crowned with an Olive, and triumphantly carried in a Chariot into his own City, and, which is to the purpoſe, his name was publickly recorded.

The time was (as only *Pindar* hath revealed) at the full Moon which followed the Summer Solſtice. They were celebrated every fifth year: and the Intervall was called an Olympiad, conſiſting of 4 Julian years, and the odd Biſſextile day; which was the cauſe, as ſome think, why this form of Year was firſt introduced.

The firſt Celebration by *Hercules* vaniſhing in the Intermiſſions, grew to be leſſe famous then the reſtitution by *Iphitus*, whereof ſo much more notice hath been taken then of the other, that this, which was many years after, is yet accounted for the firſt Olympiad. The time or *Æra* whereof is aſſured by the Character of that extraordinary Eclipſe, which the Sun ſuffered with our Saviour, noted by *Phlegon* to have happened in the 202 Olympiad, which multiplied by four maketh 808 years, between the firſt Olympiad and the Paſſion of Chriſt.

Beſides that, *Thucydides* reporteth that in the firſt year of the *Peloponneſiack* War, on a ſummer's day in the afternoon, there hapned an Eclipſe of the Sun, ſo great an one, as that the Stars appeared. This Eclipſe, by Aſtronomical Calculation, is found to be the ſecond day of *July*, in the year before Chriſt 463, at which time (as *Cruſius* calculateth) the Sun was Eclipſed in the 6 of *Leo*, half an hour after 5 in the afternoon: the digits of the Eclipſe were 9, and four third parts, therefore almoſt one fourth part of the Sun was viſible,

ble, reſpecting the Horizon of *Athens*; but in *Thrace* the Eclipſe was well-nigh total, ſo that the Stars were ſeen.

This therefore was that Eclipſe which *Thucydides* ſaith was ſeen in the firſt year of the *Peloponneſiack* war.

In the fourth year of the ſame War, the Author ſaith that *Donius Rhodius* wan the Prize in the Olympicks, and this was the fourth year of the 87 Olympiad, and that was the 460 year before Chriſt. If therefore the 87 Olympiads be multiplied by 4, they becom 348 Julian years, which if they be added to 460, the total will be as before, 808 years, or the 202 Olympiad before the Paſſion of Chriſt.

Again *Thucydides* reporteth, that in the 19 year of the *Peloponneſiack* War, the Moon was Eclipſed, and this was, as *Diodorus Siculus* relateth, in the fourth year of the 91 Olympiad. That Eclipſe of the Moon, as *Cruſius* calculateth, fell out upon the 27 day of *Auguſt*, in the 445 year before the Paſſion of Chriſt. If therefore 90 Olympiads be multiplied by 4, they make up 360 Julian years, to which alſo muſt be added the three firſt years of the 91 Olympiad, and then they are 363, which added to 445, make up 808 years before the Paſſion of our Saviour, which falleth with the 3173 year of the World, and is the *Æra* of the Olympiads.

CHAP. VIII.

Æra Urbis Conditæ.

THe *Italians*, by an old cuſtom, uſed to account their years from the time of their firſt Plantation. Yet in this the leſſer towns were more happy then the Mother-City: *Rome* her ſelf not having attain'd to know her own beginning, till *Cato*'s time; who conſidering the abſurdity, ſearched the Cenſor's Tables, and bringing down the account to the firſt Conſuls, got within a little of *Urbis Condita*. It reſted onely to make good the Interval from the *Regifugium* to the *Palilia*; ſo the *Æra* of the firſt foundation is called, from the

the Rites done to *Pales Paſtorum Dea*, the Shepherds Holy-day, as we may call it, celebrated the ſame day the City was built. *Propertius Lib.* 4.

Urbi feſtus erat, dixere Palilia Patres:
Hic primus cœpit mœnibus eſſe dies.

The Interval, as *Cato* found it, amounted to 243 years. *Terence Varro* (who at the ſame time ſtudied the point) reckoned one year more; and from thence, ſaith *Scaliger*, *in factiones duas res diſceſſit*, there became two ſides, one for the *Catonian Palilia*, the other for the *Varronian*: though *Petavius* (that *Scaligero-maſtix*) affirmeth that the former was not *Cato*'s opinion; and *Sethus Calviſius* demonſtrateth that they were both but one.

This Epilogiſm was found out by *Tarutius*, or (as he is more rightly called) *Taruntius Firmanus*, a great Aſtrologer of thoſe days, who at the ſolicitation of *Varro* caſt the Nativity of *Rome*; which to recover, he firſt of all tried for the Founder's Horoſcope. To attain to this, he entred into a conſideration of the main actions of his life; and becauſe he had underſtood by Tradition that there hapned an Eclipſe when *Romulus* was conceived in the womb, he went the Hermetical way, as that is called, to find out the Nativity by the conception.

After conſultation with the Stars, and a due compariſon of this with what was otherwiſe known, ἓν μάλα, he confidently pronounced this Judgment:

That *Romulus* was conceived in the firſt year of the ſecond Olympiad, the 23 day of the (Egyptian) moneth *Choeac*, at the third hour of the day, the Sun being then totally Eclipſed. That he was born the one and twentieth of the Moneth *Thoth*, about the Sun riſing. That the Foundation of *Rome* was layed the ninth day of *Pharmuth* between two and three a clock in the morning, the Moon being then in *Iugo*. So the Aſtrologer. *Plutarch. in Romul.*

Otherwiſe the Tradition was (which alſo *Varro* conſidered) that the Foundation of *Rome* was laid in the third year of the ſixth Olympiad, the Sun and Moon then being

ing in an Ecliptical conjunction; which defection was noted by *Antimachus* the *Teian* Poet.

For the first Eclipse, as his Tables (which are said to be those of *Hipparchus*) directed him, it fell out in the first year of the second Olympiad, upon the 23 day of the Moneth *Choeac*, which answereth to the 24 of June, at three a clock in the morning. Yet according to *Tycho*, *Ptolemie*'s, and the King *Alphonsus* their Tables, the latitude was then so great that there could be no Eclipse at that time. So *Sethus Calvisius* and others. *Nicolas Muller* pretended that this Eclipse could not be found out by the *Prutenick* Tables; but by the *Frisian*, which he was then about, (his own, and more elaborate) he promiseth to account for it. *Calvisius* answereth, that the *Prutenick* Tables according to *Copernicus* his Hypotheses were most exactly performed, and that he doubted *Muller* could not stand to his word. Yet since that *Muller* hath calculated this Eclipse, and found it to be by his *Frisian* Tables according as the Astrologer set down.

Henry Bunting findeth it in the second year of the second Olympiad, one year later then the *Astrologer*. And this may seem to be nothing out of the way. For *Dionysius Halicarnasseus* reporteth, that *Romulus*, as he came not into the world, so he went not out, without an Eclipse. Now *Romulus* reigned 37 years, at which very time the Sun was Eclipsed, upon Saturday the 26 of *May* about 7 of the clock in the afternoon, the Sun then setting at *Rome*. And the greatest absurdity *Calvisius* could find in this was, that it setteth off but 18 years for the age of *Romulus* at the building of *Rome*; which, as he thinks, could not make him mature enough for the importance of this undertaking: but considering all other circumstances agree so well, the Exception is unjust enough.

For the other Eclipse pretended to be at the Foundation of the City, *Nicolas Muller* findeth that also in his *Frisian* tables, yet confesseth it could not be seen at *Rome*; but in *Asia* 'twas visible, he saith, and so might be known to *Antimachus*.

And this maketh something for the Astrologer, who (as *Cicero* citeth him) found the Moon at the Foundation in *Iugo*,

Jugo, that is, as *Solin* may ſeem to interpret it, in *Libra*; the rather, becauſe the Poet *Manilius* ſaith that *Rome* was built in *Libra*. So *Petavius*. But *Solinus* (though he knew not what he ſaid yet,) ſaith too, that the Sun was then in *Taurus*, which is demonſtrated by *Bunting*, and moreover, that it was in the twentieth degree; and therefore the more learned *Scaliger* and his *Calviſius* interpret the Aſtrologer's in *Iugo*, to be the ſame which is now ſaid in *Nodo*, which is as much as to ſay, that the Sun and Moon were then in Conjunction, as *Muller* ſaith well, and that the Sun was *intra terminos Eclipticos*, within the Ecliptick terms, at *Rome*, but not ſo far as to make the defection viſible in that Horizon,

Howſoever, the Aſtrologer according to his Calculation ſet down that *Rome* was built in the third year of the ſixth Olympiad, which *Terence Varro* took for his reſolution, and ſo reckoned from the *Regifugium* to the *Palilia* 244 years; *Marcus Cicero*, *Titus Pomponius Atticus* and the Emperor *Auguſtus* approving the Epilogiſms, and beſides them *Plutarch*, *Pliny*, *Paterculus* and others; and 'twas the received opinion, and is infallibly demonſtrated in *Mercator*'s Chronology, by eight ſeveral celeſtial Characters or Eclipſes, which calculated to *Nabonaſſar*'s *Æra* fall even with the Aſtrologer. To ſay nothing of *Cruſius*, who hath done ſomething to the ſame purpoſe, or *Peter Appian*, who evinceth the ſame (I ſay not how truly) out of the Figure of the Heavens which *Turnus* found (but as *Iulius Solinus* deſcribeth it) at the laying of the Foundation; *Verrius Flaccus* in the *Faſti Capitolini* ſetteth down *Rome* built in the fourth year of the ſixth Olympiad, one year later; and the Canons of *Eratoſthenes* in the firſt year of the ſeventh Olympiad, one year more, or rather but one in all; for the Regiſters of the Capitol agree with *Cato*, and he differeth nothing from *Varro*, if *Calviſius* may be Judge.

Therefore altogether neglecting *Temporarius* his moroſity (who was ſo far out of conceit with *Turnus*, that he would not believe that there was ever ſuch a man as *Romulus*) we ſay that *Rome* was founded in the third year of the

sixth Olympiad, which was in the year of the World's Creation 3198, and before the Incarnation 750.

CHAP. IX.

Æra Septimanarum Septuaginta, the Seventy Weeks.

THis *Æra* was fixed by the Angel *Gabriel*, *Dan.* 9. *Seventy Weeks* (saith he to the Prophet) *are determined upon thy People*, &c. *v.* 24. *Know therefore and understand, that from the going forth of the Commandment, to restore and build Jerusalem, unto the Messiah the Prince, shall be seven Weeks, and threescore and two Weeks*, &c. *And after threescore and two Weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come shall destroy the City and the Sanctuary*, &c. *And he shall confirm the Covenant with many for one Week; and in the midst of the Week he shall cause the Sacrifice and the Oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, &c.* So the Angel.

The Weeks are to be understood not of Dayes, but Years; and those not of the Moon, but the Sun; and so 70 by 7 is 490 years, from the time of the going forth of the Commandment, &c. unto the Abomination of desolation. But where to begin or end this Epilogism, is the *vexata Quæstio*, as *Scaliger* calls it, a question that hath endured the greatest controversie, involved with circumstances of such notable intricacy, that a Scholar of very great parts ('tis reported by one that knew the man) fell mad with studying how to make this good.

Some reckon the Epilogism from *Cyrus*, others from *Darius Hystaspis*, and some from the seventh, others from the 20 of *Artaxerxes Longimanus*; accordingly ending the Weeks, some at the profanation of the Temple by *Antiochus*, others at the destruction of the Temple by *Pompey*, or that of *Herod*, or else at the Passion.

The truest of the false is that which beginneth at the seventh year of *Artaxerxes Longimanus*, and endeth in our Saviour's

viour's Paſſion: for this maketh a good account of the years. It was the opinion of the learned *Bunting*, *Funccius*, &c. But that which I perceive to be reſted upon, is the judgment of *Scaliger*, followed by *Calviſius*, and this beginneth the Epiloguiſm at the ſecond year of *Darius Nothus*, and determineth it in the final deſtruction of *Ieruſalem* by *Titus*. For the Angel ſaith expreſly, that *after ſeven Weeks and ſixty two weeks, the Meſſiah being cut off, the holy City ſhall be deſtroyed, &c. and that in the middle of the ſeventieth week the Sacrifice and Oblation ſhall ceaſe, and for an overſpreading of abomination*, &c. which is plainly called by our Saviour *the abomination of deſolation, ſpoken of by Daniel the Prophet, &c.* and therefore no queſtion but the ſeventy Weeks are to end with the Holy City. Their beginning was to be from the time of the going forth of the Commandment, &c. And this, though ſuch an one was given firſt by *Cyrus*, and thirdly by *Artaxerxes*, yet moſt purpoſely from *Darius Nothus* in the ſecond year of his reign. The 13 year of *Darius Nothus* is the 20 of the *Peloponneſiack* war, by *Thucydides* that was the 92 Olympiad, and this was the 3538 from the World's Creation, or 4302 of the Julian Period: therefore the 2 year of *Darius Nothus* was the 4290 of the Julian Period, and that was the 3562 from the world's Creation. The Cycle of the Sun was 6, and the Moon 15. And the Interval is expreſly 490 years. For the Holy City was deſtroyed in the ſeventieth year of the Incarnation, which was the 4019 from the World's Creation, and the 4783 of the Julian Period; the Cycle of the Sun was 23, and the Moon 14.

CHAP. X.

Æra Alexandrea.

WHat time *Seleucus* began to ſucceed in his part of the Empire of *Aſia*, the Greeks diſuſing their Olympian account, ſet up a new *Æra*, which though it reckoned from the reign of *Seleucus*, yet it bare the name of the conquerour,

from whom it was called *Æra Alexandrea Græcorum*, or *Syro-Macedonum*. *Seleucus* began to reign twelve years after the death of *Alexander*, as appeareth by *Albategnius* and the Almageſt; which conſenteth alſo to *Diodorus Siculus*, who affirmeth that the firſt year of *Seleucus* was the firſt of the 117 Olympiad.

Therefore this *Æra* was fixed in the 4402 of the Julian Period, which was the 3638 from the world's Creation; the Cycle of the Sun was 6, and the Moon 13. The *Æra* was fixed ſaith *Scaliger* (though *Petavius* will not yield it) by *Calippus* of *Cyzicum*, who finding that *Meton's cyclus decennovennalis* exceeded the Moon's Revolution one quadrant of a day, put four of theſe together, and detracting from thence one whole day for the quadruple exceſs of hours, gave an exacter account of the Lunations then before.

This Cycle the Author to the honour of *Alexander* began the 28 of *June*, in the Summer Solſtice, at the new Moon, which followed the fight at *Gangamele*. And this was in the year of the world 3619, as the Eclipſe aſſureth which happ'ned elevendays before: but becauſe this fell out to be in the ſecond year of that Olympiad, *Calippus* altered his mind, and ſtayed nineteen years to make his Period concur; but *Alexander* deceaſing within ſeven years, the *Æra* could not begin till twelve years after, which was the firſt of the reign of *Seleucus*, and 3638 of the World.

CHAP. XI.

Æra Dhilcarnain

IS the ſame with the *Alexandrea Græcorum*, and hath nothing proper but the Name, which it ſelf alſo is nothing but *Alexander* in other words, as by the Arabick Geographer and otherwiſe 'tis made known. *Dhilcarnain*, that is, *habentis duo cornua*, as *Albumazar's* Tranſlator expreſſeth it. So *Alexander* was called with relation to the *Ram* in *Daniel's*

niel's Vision, as some divine, but then they are fain to reade it *Ailcarnain*, not considering that it is not the word in Arabick, as in Hebrew, for a Ram; the Arabians, if they had meant thus, would have said not *Ail*, but *Hamelcarnain*. But let that pass, for the word written in its own language manifestly importeth no more then one that hath two horns.

So *Alexander*, saith *Christman*, might be called, either for that his Empire was bipartite into *Asia* and *Syria*, (which is not altogether so true;) or otherwise, for that he joyned the East and West together with Conquests, holding as it were the two Horns of the world in his victorious hands.

And this he saith, because as *Hercules* in the West, so *Alexander* set up two Pillars for a *Non ultra* to the Eastern world. The Arabians themselves say more: For though the more commonly known Historians of this Conquerour, *Curtius*, and *Arrian* out of his *Ptolemy*, and *Aristobulus*, take no notice of *Alexander*'s falling in the Western world, (*Cedren* excepted, whersoever he had it) yet the Arabick Geographer doubteth not to affirm, that he was the man by whose appointment and design that *Isthmus Gaditanus* was cut out, and the Atlantick Ocean let into the Mediterranean, so making that Streight or *Fretum* (therefore not to be termed *Herculeum*) now called the Streights of *Gibralter*, or, as it should be, *Gebal Tarec*, that is, *Tarec*'s Hill, so called, saith the Arabick Geographer, from *Tarec* the son of *Abdalla*, who having transported his Barbarians over the Streight, secured his Army with the natural fortification of that place. *Geographus Arabs* 1 *par. cl.* 4.

But why *Alexander* should be called *Dhilcarnain* or *Habens duo cornua*, *Scaliger*'s reason is beyond exception, and which *Petavius* himself could not chuse but commend. *Alexander*, to raise himself a reputation of Divinity, suborned the Priest to intitle him the son of *Corniger Ammon*: thenceforth the *Cyreneans*, who had formerly used to express this *Jupiter* horned in their Coins, transferred this honour to the Conquerour, and so the reputed son, as the father, was known by the name of *Corniger*; which when it came to the Arabians was to be said as here it is, *Dhilcarnain*.

CHAP.

CHAP. XII.

The Jews Æra.

Alexander the Great with his Grecian Army marching towards *Jeruſalem* with all intention of Hoſtility, the High-prieſt and Levites came forth to meet him, all in their holy garments. The King beholding this reverend Aſſembly made an approch himſelf alone, and drawing near to the High-prieſt fell down and worſhipped. The Captains wondering to ſee the ſon of *Jupiter Ammon*, who had given command that all men ſhould worſhip him, himſelf to fall down to a Jew, *Parmenion* drew near and made bold to ask him the queſtion. To whom *Alexander*; 'Tis not the Prieſt, ſaith he, but his God whom I adore; and who in his very habit appeared unto me long ago at *Dius* in *Macedonia*, and encouraged me in my undertakings for the Empire of *Aſia*. This done, the King aſcended the Temple; where, Sacrifice firſt done to God, the Prophecy of *Daniel* was brought forth, the High-prieſt turning to that place which foretelleth of a mighty Prince of *Gracia* that was to conquer the *Perſians*: which, the circumſtances well agreeing, the King readily applied unto himſelf, and ſo departed very well pleaſed, and full of hope, leaving the people to their ancient peace. So their Hiſtorian *Joſephus*, and the book *Taanith, cap.9.* *Antiquitat. Lib. 11.*

But it is added moreover by *Abraham* the Levite in his *Cabala*, that the High-prieſt by way of acknowledgment made faith to the King, that all the children which ſhould be born that year to the holy Tribe ſhould be called by his Name; and moreover that from the ſame Time they would henceforth compute their *Minian Staros*, or *Æra* of Contracts, &c. fol.3.

CHAP.

CHAP. XIII.

Æra Dionyſiana Philadelphi.

A Celeſtial Year is ſuch an one as keepeth touch with the Sun, the Months whereof begin at his entrance into the Signs preciſely, and eſpecially ſerving for the Prognoſtication of the Seaſons. Such a kind of Year *Dionyſius* an Aſtrologer in *Egypt* ſet up after the example of *Meton* and others; (as by *Theon* 'tis noted upon *Aratus*.) The *Æra* whereof he fixed in the firſt year of the famous *Ptolemy*, ſurnamed *Philadelph*. 'Tis often cited in the Almageſt, which alſo giveth Teſtimony that this *Æra* began in the 463 of *Nabonaſſar's Thoth*, which was the fourth year of the 123 Olympiad, anſwering to the 4429 of the *Julian* Period, which was the 3665 of the world's Creation. The Cycle of the Sun was 5, and the Moon 2. *Pto'. lib. 10. c. 4, & 5. Almag. ſi.*

But neither was this year of *Dionyſius* meerly celeſtial, 'twas alſo civil, as *Scaliger* diſcovereth; yet of no greater uſe in Hiſtory then to reconcile one place in that golden book (as the ſame Author termeth it) of *Jeſus* the ſon of *Sirach*. That wiſe man ſaith that in the 38 year when *Euergetes* was King, he came into *Egypt*, &c. but how could that be, ſaith *Scaliger*, ſeeing this *Ptolemy* reigned but 26 years? To ſay as ſome do, that he meant the years of his own life, or the life of *Euergetes*, is rather to excuſe the Author, then interpret him. And therefore 'tis to be ſaid that he referreth to the *Dionyſian* Account, in the 38 whereof he might come into *Egypt* in the time of *Euergetes*. And therefore *Petavius* upon his *Epiphanius* firſt, and again in his *Doctrina Temporum*, had little reaſon to fall ſo foully upon the much-more learned Author of this and many other admired Revelations. *Em. n. Temp. lib. 5.*

CHAP.

CHAP. XIV.

Æra Hiſpanica.

Julius Cæſar in the fourth of his Dictatorſhip, appointed his Mathematicians to the Correction of the Romane Year; which is the beginning of the *Julian* Account. The 283 whereof *Cenſorinus* ſaith was the 1014 of *Iphitus*, and that the 986 of *Nabonaſſar*. Therefore the *Julian* Account began the 703 of *Nabonaſſar*, which was the 4669 of the *Julian* Period, and 3905 from the World's Creation. The Cycle of the Sun was 21, and the Moon 14. Seven years after, and 38 before the Nativity of Chriſt, the Spaniards being brought under the ſubjection of the Empire, received alſo this form of Year; their *Æra* from that time forth bearing date from hence: which though it was the fifth of *Auguſtus*, yet the Style went in the Dictator's Name; and ſo the King *Alphonſo* would be underſtood in his Tables, when he calleth this Term *Æra Cæſaris*, meaning the Dictator.

Dion lib. 51.

CHAP. XV.

Æra Actiacæ Victoriæ, &c.

Cæſar Auguſtus having triumphed over *Antony* and *Cleopatra* in the battel of *Actium*, τὸ κράτος τῶν πάντων μόνος ἔσχεν ſaith *Dion*, became himſelf to be Monarch of the World, ὥστε καὶ τὴν ἀπαρίθμησιν τῶν τῆς Μοναρχίας αὐτοῦ ἐτῶν, *&c.* inſomuch that he gave command that the Empire ſhould begin to compute their Acts from this day's Atchievement; which was the ſecond of *September* by *Dion*. It was the year of the World 3919, and 4683 of the *Julian* Period; as otherwiſe, and alſo by an Eclipſe noted in the *Faſti Siculi*, 'tis manifeſt: yet by the decree of the Senate, this *Æra* was fixed in the deſtruction of *Alexandria*, which was taken

Auguſt

Auguſt the 29 of the year following, 'twas the 16 *Julian* year, and the 294 from the Death of *Alexander*.

Till this time the *Egyptian* account meaſured by *Nabonaſſar*'s year, conſiſting of 365 days, without any intercalation of the odd hours; in the place hereof the *Iulian* form ſucceeded. And becauſe the *Egyptians* called every day in the year by the Name of ſome God, which were therefore called ἡμέρας Θεῶν, and every year of their Luſtrum's or Quadriennals in like manner, which were therefore called ἔτη Θεῶν, *Anni Deorum*, theſe years were henceforth called in honor of *Auguſtus*, *Anni Auguſtorum Deorum*, or *Anni Auguſtorum*, as 'tis recorded by *Cenſorinus*, who onely mentioneth them by this Name.

This *Æra Actiaca* continued in uſe till the time of *Diocletian*, who having gained himſelf an Opinion of Wiſdome and Fortune among his People, thought himſelf worthy from whom the Computation ſhould now begin, which was done. It was therefore called by thoſe of the Empire *Æra Diocletianea*; but by the Chriſtians *Æra Martyrum Sanctorum*, from the great Paſſion of Saints in the 19 of this Emperor's Reign, wherein more then one hundred forty and four thouſand Chriſtians ſuffered perſecution in *Egypt*. Thus *Ignatius* the Patriarch of *Antioch* anſwered *Scaliger* by his Letters; *Vir*, ſaith *Scaliger*, *quo doctiorem Oriens noſtro ſeculo non tulit*. But the *Æra Martyrum* and that of *Diocletian* began at the ſame time; as *Chriſtman* upon his *Alfraganus* proveth out of *Abull Haſſumi* an Arabick Hiſtoriographer. And to aſſure the beginning of *Diocletian*'s *Æra*, *Theon* upon the Almageſt noteth an Eclipſe of the Moon at *Alexandria*, τῷ πά ἔτει Διοκλητιανοῦ, in the 81 year of *Diocletian*, and 1112 of *Nabonaſſar*, *Athyr* the 29, and 6 of *Phamenoth*: and this Eclipſe, exacted to the *Iulian* form, hapned *Novem.* 25, a little after midnight, in the year of the World 4313, and 364 from the Incarnation; the Sun was in the 5 of *Sagittary*. Therefore *Diocletian*'s *Æra* was fixed in the 1032 of *Nabonaſſar*, which was the 284 from the Incarnation. Therefore as it is called *Æra Martyrum*, it referreth not to the perſecution in the 19 of *Diocletian*, but to that of his firſt year,

Theon. Hypom. 6. in Ptolem. Alm. p. 248.

wherein *Diodorus* the Biſhop celebrating the Holy Communion with many other Chriſtians in a Cave, was immured into the earth, and ſo buried all alive. *Euſebius in Diocletian.*

This *Æra* is uſed by S. *Ambroſe*, *Epiphanius*, *Evagrius*, *Hermannus Contractus*, *Bede*, and others. It ſtood in common Chriſtian uſe, until the times of *Dionyſius* the Abbat, who inſtead hereof brought in the *Æra* of Chriſt's Incarnation; ſo that (as *Peter Aliac*, our *Bede*, and others) the Chriſtians did not uſe to reckon by the years of Chriſt, until the 532 of the Incarnation: yet *Scaliger* may be ſeen, *De Emend. lib.* 5. *p.* 495. *& p.* 496. & p. the 18 of his *Prolegomena.*

Nor is it to be thought, ſaith *Chriſtman*, that this *Æra Martyrum* was utterly aboliſhed, except we mean it of *Rome*; for, ſaith he, 'tis yet in uſe among the *Egyptians*, *Arabians*, *Perſians*, *Ethiopians*, and generally the Eaſtern men.

Scaliger ſaith it once and again (how truly I doubt) that it never was but as it ſtill is uſed in the *Egyptian* and *Ethiopian* Churches. No doubt but that it was moſt proper to *Egypt* where it firſt began, for which cauſe it is called by the *Arabians*, *Teric Elgupti*, the *Æra Ægyptica*. From the *Egyptians* the moſt part of the world received it, though the *Abaſſines* or *Ethiopians* in a directer line, as whoſe Patriarch and Religion is ſubject to that of *Alexandria*. The *Ethiopians* call it the *Anni Gratiæ.*

CHAP. XVI.

Æra Chriſti Nati.

Dionyſius the Abbat, who, as we ſaid, was Author to the world of accounting by this new *Æra*, infinitely more concerning then that of *Diocletan*, fixed the ſame in the 4713 of the *Julian* Period, which anſwereth to the 3950 year from the World's Creation; ſo that the *Anni Chriſti* were not in uſe of Computation till the 532 year after the Nativity, as it was fixed by *Dionyſius*. This Dionyſian πῆξις the more accurate in Chronology find to be at fault, but not

not themſelves agreeing upon the difference. To ſay nothing of the Biſhop of *Middleburgh*, who affirmeth that this *Æra* was behind-hand with the true Nativity 22 years, and that S. *Paul* himſelf had revealed this to him; though afterward he changed this opinion, S. *Paul* it ſeems not being in the right, and believed that this *Æra* was ſo far from being 22 years behind, that it was two years before-hand with the truth. *Capellus* laboreth to prove that it is a Metachroniſm of ſix years, *Kepler* of five, *Decker* of four, others of three, *Scaliger* of two, who demonſtrateth, as he himſelf thinketh, that the firſt year *Dionyſian* of Chriſt ought to be reckoned the third. Learned *Bunting*, one of the firſt who took this exception, demonſtrateth that the difference is but of one year. He proveth it thus. Taking for granted out of S. *Luke*, that the thirtieth year of Chriſt is Synchronical to the fifteenth of *Tiberius*; he noteth an Eclipſe of the Moon ſet down by *Tacitus* in the firſt year of *Tiberius*, the two *Sexti, Pompeio & Apuleio Coſs.* This Eclipſe hapned upon Thurſday the 27 of *September*, in the 4727 of the *Iulian* Period, which was the 3963 from the World's Creation. And ſeeing, as moſt certain it is, that this Eclipſe fell out in the firſt year of *Tiberius*, and that the fifteenth of *Tiberius* anſwereth to the 30 of our Saviour's age, it followeth, that the firſt of *Tiberius* was the fifteenth of our Saviour; and the firſt of our Saviour was the 4712 year of the *Iulian* Period, one year ſooner then the *Dionyſian* Πῶξις, or, as it may be, the very ſame; for 'tis doubted what S. *Luke* meaneth by ὡσεὶ ἐτῶν τριακοντα ἀρχόμενος ὢν· our own Tranſlation rendreth, *that Ieſus began to be about thirty years old, &c.* which conſidering, and that the firſt of *Tiberius* was but the beginning of a year, the difference may ſeem to come within compaſs of ſome reconciliation.

For the time of the year. The *Alexandrian*, and therefore the *Ethiopian* and *Armenian*, Churches deliver that our Saviour was born the 6 of *Ianuary*, the ſame day he was baptized; accordingly they celebrate both the Feſtivals in one day of the Epiphany: which for that it hath been of ſome ſtanding in thoſe parts, prevailed ſo far with *Caſaubon*, as to forſake the more received opinion, but not conſidering

how ſlenderly this Tradition pretendeth. Some queſtion of old there was in the Church of *Alexandria* (ſo their *Clement* reporteth) as concerning the day of this Nativity. To reſolve this doubt they obſerved this courſe: The day of his Baptiſm ſuppoſed, which, as we, they held to be the *Epiphany*; they ſuppoſed alſo out of the forequoted place of S. *Luke*, that our Saviour was born and Chriſt'ned the ſame day, for that he was 30 years old when he was baptized. Their concluſion therefore was, that our Saviour was born the ſixth of *January*: which how conſequent it is I need not ſay. The forenamed Biſhop of *Middleburgh* ſetteth down our Saviour born in *April*. *Beroaldus* thinketh he was born about the beginning of *October*. So *Scaliger*; *Calviſius* about the end of *September*. As for the day, ſaith *Scaliger*, *Vnius Dei eſt, non Hominis, definire*: and *Hoſpinian* perſuadeth, that the Chriſtians did not celebrate the 25 of *December*, as thinking Chriſt was then born, but to make amends for the *Saturnalia*.

How much better had it been for theſe men to content themſelves with the Tradition of the Church, then by this elaborate unfruitful ſearch to entangle the Truth?

The Religion of this 25 day, though *Scaliger* ſay it, *non eſt nupera neque novitia*, 'tis Apoſtolical by the Conſtitutions of *Clement*, &c.

Annal. Lib. 11. Nor doth *Chryſoſtom's* Oration ſay much leſſe. The *Catholicus Armeniorum* in *Theorinus* Dialogue makes this good by Ancient Monuments brought from *Jeruſalem* to *Rome* by *Titus Veſpaſian*: or if this Authority could be rendred ſuſpicious, we cannot elude the *Perſian Ephemeris*, nor the Aſtronomical Tables of *Alcas*, in both which our Saviour is ſet down born the 25 of *December*. And truly the ſtrange and rare poſition of Heaven at this Nativity doth not a little reinforce my belief, though otherwiſe not much given to admire matters of this nature; for *Cardan* finds it in the Figure of our Saviour, there hapned this day a Conjunction of the two great Orbs, which is of that kind which Nature can ſhew the World but once, except the World endure more then fourty thouſand years.

CHAP.

CHAP. XVII.

Æra Paſſionis Dominicæ.

NO leſs queſtion hath been made about the Year of our Saviour's Paſſion, then that of his Nativity. Thus much is certain, That he ſuffered upon Friday the fourth of *Niſan*.

Not to take notice of the Acts of *Pilate* cited by the Hereticks in *Epiphanius*. *Clemens* of *Alexandria* delivereth, That our Saviour ſuffered in the 16 of *Tiberius*, and 25 of *Phamenoth*, which anſwereth to the 21 of *March*. But our Saviour ſuffered upon Friday, therefore the Dominical that year was E: but the 16 of *Tiberius* had 11 for the Cycle of the Sun, therefore the Dominical Letter was not E, but A: therefore either the Paſſion was not upon that day, or elſe it was not that year.

Epiphanius affirmeth that our Saviour ſuffered the 20 of *March*: but he ſuffered (as before) upon the *feria ſexta*, therefore the Dominical muſt be D, for otherwiſe Friday could not fall upon *March* the 20. This hapned *Anno* 19 of *Tiberius*; but the Cycle of the Moon for the year was 15, therefore the Paſſover that year was not celebrated *March* the twentieth, but the fourth of *April*, and *feria* not *ſexta* but *ſeptima*.

Many other forms of this opinion are ſet down by the Ancients, but which will not endure the touch of theſe Characters.

Phlegon Trallianus noteth an Eclipſe of the Sun the fourth year of the 202 Olympiad, the moſt horrible that ever was. No man ever doubted but this was that which the Scripture noteth at our Saviour's Paſſion, obſerved alſo by the Aſtronomers in *Egypt*, reported to have ſaid theſe words, *Aut Deus Naturæ patitur, &c.* The Reverend Father *Dionyſius* may be ſeen in his Epiſtle to *Polycarpus* and to *Apollophanes*, but who, when he ſaith that this was done by the Interpoſition of the Moon, doth not a little betray his Tradition: for the

the Sun and Moon were then Diametrically opposed, and the Moon her self totally Eclipsed in *Libra* to the Antipodes of *Jerusalem*; therefore the Eclipse was supernatural.

The fourth year of the 22 Olympiad answereth to the 19 of *Tiberius*, and the 33 of the Nativity, which was the 4745 of the *Julian* Period, and 3982 of the World, in the 78 *Julian* year, and 780 of *Nabonassar*; and because it was *feria sexta*, therefore it was the third day of *April*, there hapning the very same day a natural Eclipse of the Moon in the 11 of *Libra*, which began at *Jerusalem* at 5 of the clock and 49 minutes in the afternoon. Therefore this day was exceeding terrible, for the Sun was totally once, and the Moon once totally, and twice Eclipsed.

CHAP. XVIII.

Hegira Muchammedis.

Mahomet having introduc'd a new Superstition, which the men of *Mecha*, impatient (as all other, of alteration) resented not, was forced to fly that place. This flight of his, or persecution, as he had rather it should be thought, in allusion to that of *Diocletian*, and compliance with the Christians *Æra Martyrum*, was called *Hegira Muchammedis*, that is φυγὰς, or the flight of the persecuted Prophet. It fell out upon Friday the 16 of *July*, and 622 of the Incarnation, beginning (as their years are Lunar) from the new Moon of that time, but which they account not as others from the Conjunction it self, but from the Horning; which is the cause why they set up in their Steeples a Crescent, as we a Cross in ours. From this *Æra Fugæ Muchammedanæ* they reckon their years.

CHAP.

CHAP. XIX.

Æra Jesdagerdica.

THis *Æra* was fixed, saith *Albumazar*, *Anno Hegiræ* 11, *Rabie prioris* 22. *fer.* 3. which answereth to the 16 of *June*, *Anno Christi* 632, so called from *Jesdagerd* the last *Persian King*, in whom that Empire, saith *Haithon* the *Armenian*, was lost the same year of our Lord unto *Othman* the *Saracen*; to be reckoned not from the inauguration, as *Alphraganus* and *Isaac* the *Monk*, and some others, but from the death of *Jesdagerd*.

The *Persians* begin their year at the Vernal Æquinox, accurately observing the Sun's entrance into the first point of *Aries*, which day they call *Neuruz*, that is, *Novus dies*, from *ruz*, which in their tongue signifieth a day, and *Neu*, *novus*, new; entertaining this time with great solemnity, which they hold so sacred, that no Matrimony there is accounted legitimate if not contracted in the Spring.

Now, because the Ægyptian year, to which that *Æra* did apply, still anticipated the Sun's motion, and gave an unjust account of the Æquinox, the Sultan of *Corasan* or *Mesopotamia* appointed eight of the most learned Astrologers of that age (amongst whom *Aben sina* or *Avicen* was one) to make an exact determination of the Tropical year, which was done as they could. This new form was fixed in the Æquinox observed by them, the Sun entring the first point of *Aries*, Thursday the 18 of *Phrurdin*, at two of the Clock in the afternoon, in the 448 year of *Jesdagerd*, and 471 of the *Hegira*, which was 1079 of the Incarnation according to *Dionysius*. The Cycle of the Sun was 24, the Moon 16.

This *Æra* from the Style of the Emperor was called *Gelalæa*, that is, *Æra Augusta* or *Imperatoria*, as that word signifieth in the *Persian* Dialect.

CHAP.

CHAP. XX.

What is Proleptical, and what Hiſtorical Time.

HIſtorical Time is that which is deduced from the *Æra Orbis Conditi.* Proleptical is that which is fixed in the Chaos: The *Jews* call it *tempus Tohu*, as the Chaos is called by their *Moſes*, *Gen.* 1. So the new Moon, which they ſuppoſe to be upon the ſecond of the ſix days, that is, if the Luminaries had then been, they call *Novilunium Tohu*, for that as yet there was neither Sun nor Moon.

The firſt example of Proleptical Time was given by the Greek Church, who in their Computations follow the Holy Scripture of the Septuagint. Therefore their *Æra Orbis Conditi* is fixed in the 5500 year *Ante Chriſtum Natum*. Their more artificial men, perceiving that this vaſt Epilogiſm was good for ſomewhat elſe beſides the meaſuring of Times, applied it to the Characters, and they found that divided by 19 and 28, it gave the Circle of the Sun and Moon, but divided by 15, it gave not the true Indiction; therefore they added 8 to the ſumm, and ſo it became a Technical or Artificial Period, comprehending the three Characters: and becauſe it ſuppoſed 8 years of the *Tohu*, it was Proleptical; but which the Times following not conſidering reckoned Hiſtorically, as if the *Æra Orbis* had then been fixed; but are thus to be corrected.

This Account is uſed by the *Maronites*, *Grecians*, and generally by the Eaſtern Church: it is called *Æra Græcorum*, or more properly *Periodus Conſtantinopolitana*, from the Seat of the Empire, where it may ſeem to have been deviſed.

By this Example *Scaliger* made up his *Julian* Period, which it ſelf alſo, as this, conſiſteth of Time partly Hiſtorical, and partly Proleptical.

CHAP.

CHAP. XXI.

Conſidering the Cauſes of that infinite Variety which is found to be amongſt Chronologers.

Frederick Huſman, in his Epiſtle to the Elector *Palatine*, reckoneth up 40 ſeveral Opinions concerning the Connexion of thoſe two famous *Æra's*, this of *Chriſti Nati*, and that other of *Orbis Conditi*. And I doubt not but this diverſity might be redoubled, if any body would undertake that ſuch frivolous pains.

The extremeſt variety is that of the Greek and Hebrew Scripture, making a difference of two thouſand years; an occaſion juſtly taken by ſome equally to diſparage the autority either of the one or the other. For it cannot be but that this Epilogiſm muſt be detracted from the Hebrew, or ſuperadded to the Greek, there being no mean way of reconciliation. But certainly, the Hebrew (though I hold it not ſo every wayes incorrupt, as if not one jot or tittle of the ſame ſuffered the common fate of time, yet) I believe to be the Original, and by the incredible diligence of the *Maſora*, ſubſervient to the greater providence of God, to retain more of its own purity, then any other Scripture whatſoever; and therefore that it reſteth in the Greek Tranſlation, to account for this difference. Yet neither do I think that choice Aſſembly ſo neglected by God in a matter ſo importantly cared for by him, as to recede ſo foully from their Original.

I rather caſt this corruption upon the dregs of Time, aſſuring my ſelf that this impoſture was put upon us by the Helleniſts, thoſe among them who affected that ancient Hereſy of the Chiliaſts; the conceit whereof I affirm to be the occaſion of this corruption.

Other differences in that Connexion have theſe leſſer Cauſes.

That profane Hiſtory maketh no certain account of Time before the Olympiads.

That in the Romane affairs (a moſt important piece of Hiſtory) the Conſulſhips are not regiſtred in the *Faſti* with that diſtinction and care as was neceſſary; experience whereof hath been made by the induſtrious examinations of *Onuphrius* and *Cuſpinian*.

That the Hiſtorians themſelves generally did not conſider ſo much the deſignation of Time, otherwiſe then with a reference to their own *Æra's*, which were but uncertainly fixt.

That many of them wrote not the Hiſtory of their own Times.

That ſome of them took liberty to relate thoſe things incluſively, which others related excluſively.

That ſeveral Nations reckoned not by the ſame form of years. That all Nations not Chriſtian affected an Opinion of greater Antiquity then their own beginnings, endeavouring therefore to leave the Story of their riſing as uncertain to poſterity, as poſſibly in them lay. So the *Egyptians* tell us of Heroes paſt, who by their reckoning reigned long before the world was made; which they ſay with as much credit, as the *Indians* tell us that they have out-liv'd four Suns already, and that this which we have is the fifth from their beginning: To ſay nothing of *Janbazar*, *Tſareth* and *Roani*, men that lived before *Adam*'s time, as the book *Heubattiſh* makes report, and that one *Sombaſher* was *Adam*'s Tutor.

But the greateſt cauſe of all is, for that profeſſed Chronologers of our own times, ſuch as *Funccius*, *Beroaldus*, *Bucholcer*, nay *Satian*, *Baronius*, *Torniellus*, and *Gordon* themſelves were altogether unacquainted with any Artificial way of this work, not knowing how to make application of Natural and Civil Characters to the aſſuring of Times. One of the firſt who began to know what was to be done in this matter, was the moſt learned and perceiving *Mercator*, who inſtituted a Chronology by way of Demonſtration Aſtronomical. To this beginning ſomething by *Crentzeim* was added; but very much more by *Bunting*, the Author of a moſt elaborate Chronology, demonſtrating by the Characters of

of Eclipſes the Sun and Moon's Circles, and with Calculation of every Eclipſe ſince the world began.

But this Art hath received greateſt perfection from that excellent work of *Scaliger de Emendat. Temporum*, upon whoſe grounds *Calviſius* hath erected a moſt incomparable Chronology for demonſtration of time by Eclipſes, and Cycles of the Sun and Moon ſeverally applied to every year; yet wanting ſo much to accompliſhment as may ſeem to be added by the incredible pains of *Helvicus*, who excelleth *Calviſius* (though otherwiſe excelled by him) in Synchroniſmes infinitely added, and the application of the Julian Period, which why *Sethus Calviſius* ſhould not meaſure is very much to be marvelled. Theſe two therefore put together make up Chronology every wayes abſolute, and brought to ſuch a perfection as needs not to be added unto: for though I doubt not but that even thoſe alſo are ſometimes failing, as for ſome other neceſſary and unavoidable defects, ſo alſo for that they are not throughly adviſed; whoſe Tables Aſtronomical they beſt and moſt ſecurely may follow; yet I aſſure my ſelfe the difference cauſed by this is but very ſmall and inſenſible, that it cannot be much amended though never ſo much care ſhould be taken, and that by tampering it may be made much worſe, as by the learned, infinite, and equally unprofitable pain of *Petavius* is too well known. Therefore good it were that Chronology, brought to this degree of complement, might expect no extremer hand, but being ſtampt with the impreſſion of ſome publick authority, might go current in general Opinion, without farther clipping or defacing, upon whatſoever ſpecious and pretending reformations.

CHAP. XXII.

Of Canon Chronological.

THe designation of Time *secundum intervalla*, the Chronologers call *Canon*: which if it set the *Æra's* down singly, is termed *Canon* κατ' ἰμάδα: if it make a Connexion of them, κατὰ πλάτος.

An Example of the first is,

From the *Æra* of the *Julian* Period	*Anni*
Unto that of *Orbis Conditi*	764
Unto the *Universal Deluge*	2419
Unto the Birth of *Abraham*	2711
Unto the Destruction of *Troy*	3530

An Example of the second is,

The Creation fell out in the 764 of the *Julian* Period. The Flood came upon the earth *Anno* 1656 of the Creation, and 2420 of the *Julian* Period. Our Saviour Christ was born *Anno Mundi* 3949, *Anno Period. Jul.* 4713, Olympiad 194, and 748 of *Nabonassar.*

This Connexion of things is called Synchronism, whether it be of the intervalls themselves, or together with the Story.

An error committed herein is called Anachronism: and either saith too much, and that is a Prochronism; or too little, and that is a Metachronism.

FINIS.

THE ASSYRIAN Monarchy:

Being a ſhort Deſcription of its RISE and FALL.

By JOHN GREGORY, *Maſter of Arts, of* Chriſts-Church *in* Oxon.

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THE ASSYRIAN MONARCHY:

BEING

A ſhort Deſcription of it's Riſe and Fall.

A *Monarchy*, as the Philoſopher diſcourſeth in his Politicks, is the government of one man over many. According to the degrees of this Principality, the word *Monarchy* is equivocal; in the prime meaning intending *The Lawfull Abſolute Rule of ſome Prince, either Elected or Succeeding, exerciſing Dominion correſponding with the Law of Nature, and the Right of Nations.* Thus His Sacred Majeſty is a Monarch or ſole Governor within theſe his Realms.

In a wider and unjuſter ſenſe, A *Monarchy* is taken for *The peremptory Authority of ſome Mighty Potentate, whoſe Right and Title for the moſt part is his Sword*; or, if he Succeed, 'tis in the Ambition and Tyranny of his Progenitors, by which he uſurpeth power where he pleaſeth, ſtriking

striking into the hearts of Men rather the fear then the love of him, whereby he enforceth his unwilling Vassals to an unnatura Obedience. Thus the great Turk may be called a Monarch; for in this sense, though it seem to secure it self under the protection of an acceptable name, yet a Monarchy thus taken, differeth little from that which *Aristotle* calleth the (Ἀντίστροφος,) vice of a Monarchy, to wit, a Tyranny.

Τρίτον δὲ εἶδος τυραννίδος, ἣ πρὸς μάλιστ' εἶναι δοκεῖ τυραννὶς ἀντίστροφος οὖσα τῇ βασιλείᾳ, &c. Πολιτικῶν δ'. κεφ. ι'.

Historians take more notice of this later, because the more notorious. Of this kind were those 4 great Monarchies unto whose Kings, as to famous *Epocha's*, the stragling and unbounded affairs of the World are orderly reduced.

In this number the Kingdom of *Ashur* beareth a place, and the first; the Description whereof we have here undertaken. In the consideration of this, we shall observe in it a treble Vicissitude, which the *Babylonians* and *Assyrians* underwent in the continuance of this Government. The first from *Nimrod* to *Ninus*, in which time the seat of the Kingdom was at *Babel*: The second from *Ninus* to *Asarhaddon*, and in this interim the *Assyrians* prevailed at *Ninive*: The third and last from *Merodac* to *Belshazar*; in which again *Babel* got the better, which it held till all was lost to the *Medes* and *Persians*.

And for the greater illustration, to all this we will premise the Description of the Land of *Ashur*; as knowing this full well, that the circumstance of Place as well as Time addeth much to the understanding of the Story.

אשור

THe Land of *Ashur* was so called from him that first planted a Colony from *Babel* in those parts, whose name was *Ashur* the Son of *Sem*. It is the opinion of that learned Rabbin *Don Isaac Abarbinel*, in his commentaries upon the first Book of *Moses*, called *Bereshith* in *Parasha Noach*, fol. אשור בן שם יתושב באסיריא ועל שמו כ'ט יקראת

יקראת כן that is, *Assur the son of Sem dwelt in Assyria, and from his name it was so called.* To this opinion among the ancient Greeks onely *Eratosthenes* attained, as he is introduced by the Scholiast of *Dionysius* the *Alexandrian*, a Geographical Poet; his words are, Ἰστέον δὲ, ὅτι κατὰ τοὺς παλαιοὺς παρὰ τῷ Ἐρατοσθένει Ἄσσυρες οἱ Ἀσσύριοι λέγονται, ἀπὸ εὐθείας τῆς ὁ Ἄσσυρ. Among the modern *Suidas* hath embraced this conceit there where he pleaseth to retract his own, in the word Ἀσσύριοι. So also amongst many others *Gemma Frisius* for the Latine Writers, in his 22 chapter of the *Division of the Earth*; from the Jew *Josephus*, who also favoureth this Assertion. The Etymologist therefore, whoever he were, hath deceived himself in assigning the *etymon* of this word *Assyria*, while he forgeth this distinction between it and *Syria*; that *Syria* should be that part of *Asia* which was overwhelmed in the Deluge, and was therefore so called διὰ τὸ σύρεσθαι ἀπὸ τοῦ κατακλυσμοῦ, (which also are the words of *Hesychius*) but *Assyria*, saith he, was that part which having escaped the Floud was so called from α the Particle Privative, διὰ τὸ μὴ σύρεσθαι ἀπὸ τοῦ κατακλυσμοῦ. But this is a Fable befitting the Greeks, whose Nation hath been seriously taxed by its own Authors for their luxury of invention in fabulous discourses.

Καλεῖται Συρία διὰ τὸ σύρεσθαι αὐτὴν ἀπὸ τοῦ κατακλυσμοῦ, &c. *Vide Etymologicũ magnum in voce* Ἀσσυρία, *Hesychium in voce* Συρία.

In the next place we are to free the Description ensuing from the equivocation and ambiguity of the word *Assyria*, which is sometimes taken for it self, at other times for the whole Region of *Syria*; in that sense comprehending in it more then it self, to wit, *Palestine*, *Syrophœnicia*, *Syria*, *Damascena*, *Arabia*, *Mesopotamia*, *Babylonia*, *Chaldæa*; sometimes more, sometimes less, according to *Strabo* and *Pliny*, and many others. But our Master *Ptolemy*, to deliver the Delineations of the World from the *ataxy* and confusions of the Ancients, dealt more accurately in his Observations. He therefore in his first chapter of the fifth Table of *Asia* describeth our Country in this manner; Ἡ Ἀσσυρία περιορίζεται ἀπὸ μὲν Ἀρκτῶν τῷ τῆς μεγάλης Ἀρμενίας μέρει, παρὰ τὴν Νίφα τὴν τὸ ὄρος· ἀπὸ δὲ δύσεως, Μεσοποταμίᾳ, κατὰ τὸ τοῦ Τίγριδος ποταμοῦ μέρος· ἀπὸ δὲ μεσημβρίας, Σουσιανῇ· ἀπὸ δὲ ἀνατολῶν, Μηδίας μέρει, &c. In

Ptolemæus Asiæ tab. 5. cap. 1.

which description *Ptolemy* hath vindicated this Countrey to her proper limits, aptly sequestring *Assyria* from the rest, comprehending the Countrey within the confines of the great *Armenia* upon the North, *Mesopotamia* upon the West, *Susian* upon the South, and *Media* towards the Sun-rising. The chief of *Ptolemy*'s followers in this are *Dominicus Marius Niger*, in his Geographical Commentary upon *Asia*; whose words I forbear to insert, because they are but the mere Metaphrase of the description already given. Besides him * *Vadian* hath done the like in the Chapter which treateth of the situation of *Assyria*. So also *Gemma Frisius* in his 22 Chapter of the Division of the Earth; and *Marcianus Heracleotes*, who in the description of *Susian* the Province thus writeth, ἀφορίζεται δὲ ἀπὸ μὲν Ἀρμενίων τῆς Ἀσσυρίας· He saith that *the North limit of Susian is Assyria*; and *Ptolemy* had said before, that the South limit of *Assyria* was *Susian*. The agreement of these Authors I oppose to the distraction of others, in reading whereof diligent heed would be taken of the ambiguity of the word *Assyria*, lest the Reader, not being sufficiently cautelous, might haply be then least acquainted with the Countrey, when he hath travelled most about it.

* Pag. 159. *Tigurinæ edition.*

Marcianus Heracleot. in cap. περὶ τῆς Σουσιανῆς.

Longitudo & Latitudo Assyriæ.

The Latitude of *Assyria* is Northern, cutting off from the Equinoctial towards the Pole Artick an Arch of a greater Circle, containing about 5 Degrees and ⅓ from the 34 Degree to the 39 and 20 Scruples. The Longitude accounted in the middle Line from the great * Meridian of the World, is from the 78 Degree to the 84. In assigning this Position we have rather inclined to *Ptolemy* then the modern Conjectures of later Writers; for though Instruments be more exact, and mens Experience more universal, yet what shall all that doe, *cùm jam seges ubi Troja fuit, & Ninus in ipsa Nino requiratur*; when 'tis brought to such ruine, that if the Founder himself should rise again, *Ninus* would scarce

* In the assigning Geographical Longitude we find an observable difference: The Moderns account from the Isles called *Azores*, guided by the Variation of their Compass: the *Arabians* account from the Pillars of *Hercules*, or the Streights of *Gebaltaric*, corruptly called *Gibralter*; *Titus Abulfeda*: some also from *Arius* under the Line, and others otherwise: but *Ptolemy* from the Fortunate Isles, and him here we follow.

find

find *Ninive*, though he sought it in it self. According therefore to the Longitude and Latitude assigned, the site of this Country is in the North part above the Torrid Zone, between the *Tropick* of *Cancer* and the *Arctick Circle*, under and about the fourth Clime: the longest day being some 14 hours, and one second part. This Situation is approved by Rabbi *Abraham* in his description of the Climes; his words are these, ואקלים הרביעי מתחיל מתחיל השלישו עד מרחב"לו מעלה מאפן המישיר לפאה צפן ויומו י"ד שעות וחצוי ויוצא אל אשור that is, *The fourth Clime beginneth at the end of the third, to the Latitude of 36 degrees of the equal line in the North portion, and his day is fourteen hours and one second, and passeth through Assur.* So far the Rabbin. We conclude therefore, That the position of this Region is an Oblique Sphear, whose *Phænomena* are these: They enjoy, as we do, both a Vernal and Autumnal Equinox, the Sun being in *Aries* and *Libra*. Their site is in the South part of the North temperate Zone, therefore their air is pleasant. The Sun never culminates in their Zenith point, that being placed beyond the Tropick of *Cancer*, which is the extremest circle of the Sun's Motion in his Northern declination. And because the Opticks teach, that every Opacous body projecteth his shadow to a part directly opposite to the body luminous, therefore the Sun being either in the Northern or Southern Signs, their shadows are never directed to the South, but contrariwise: therefore they are *Heteroscii*. Lastly, they have the Pole Arctick always elevated, and the Antarctick always hid. *Vitell. Alhazen.*

For the Astrological site of this place, it is comprehended within the first Quadrant, in the part Oriental and Meridional, and is therefore subject to the second Triangle under the Dominion of *Taurus*, *Virgo* and *Capricorn*, the Planetary Lords being *Saturn* and *Venus* Oriental: in regard of whose rule in that earthly Triplicity, the inhabitants must needs be of a disposition wanton and lascivious, in apparel gorgeous, in Religion Idolaters. And because the *Assyrian* in special is subjected to *Virgo*, and her influence

is Mercurial, therefore her Inhabitants must be great Astronomers. Thus *Ptolemy*, *Cardan*, &c. But whether it be so or no let their Ghosts dispute before *Minos* and *Rhadamanthus*. Thus much is certain, That the Manners of the ancient Inhabitants most aptly correspond with this Prognostication; and if any urge the contrary at this day, these Authors may easily find an Answer, That besides the Translation of the *Perigæum* and *Apogæum* of the Planets, the Precession of the Æquinox, and the Sun's lesser Eccentricity, 'tis apparent that the Signs in the eighth Sphere have forsaken their places in the first Mover; *Aries* now being in the *Dodecatemory* of *Taurus*, and *Pisces* in the place of *Aries*. And so much may suffice for the general application of Theoretical Geography to the Practical Description of this Countrey. Before we enter the particular parts, our Discourse shall tread awhile upon the Borders; where first on the North part we meet with the *Armenian* Mountains, which might have been slightly passed over, but that they shew the place where once *Noah's* Ark rested. That it rested in *Ararat*, or *Armenia*, *Moses* beareth witness; that it rested in that part of *Armenia* wherein we have placed it, may be a Conjecture not without probability, because *Ptolemy* placeth the Country *Gordiena* directly upon the North, adjoyning in situation to these Mountains. Now that Countrey was so called from the *Gordiæan* Mountains, upon which the Ark rested, as is approved by a double Paraphrase of two ancient *Chaldeans*, *Jonathan* the son of *Uziel*, and *Onkelos*; the one translating that Text of *Moses*, to wit, הרי אררט *the mountain of Ararat*, by הרי קרדו *Cardu*, the other by הרי קרדון *Cardon*; both intending the *Gordiæan* Mountains, (whereof *Strabo* and *Curtius* discourse;) *Elias* also in his *Methurgeman* allowing their interpretation.

הרי אררט
הרי קרדו
Elias in Methurgeman.

Of these Mountains *Stephanus* maketh mention in his book *de Urbibus*. So also *Elmarinus* the *Arabian*, translated by *Erpenius*, and another of that Nation whose Name is unknown, cited by *Schickard* in his *Taric* of the Kings of *Persia*. The later thus writeth, وهو الجودي الذي

الذي استقوم عليه الصفينه صفينه

دوخ عليه السلم that is, *This is* (Mount) *Godius, upon which that ship rested, that ship of Noach, on whom be peace.* But whereas this Author calleth the Mountain *Godius*, *Schickard* admonisheth that it is an errour of the Transcriber, who instead of جردي *Gordi* writ جودي *Godi*. It is apparent then that the Ark abode upon the *Gordian* Mountains; but where, or upon which, that is yet doubtful.

Rabbi *Benjamin Tudelensis*, who travelled through all Parts to visit his Countrey-men the ten Tribes dispersed, giveth notice in his *Itinerary* that the place where the Ark rested is four miles distant from *Gezir Ben Omar*, and that is an Isle situate in the midst of *Tigris*, at the foot of the Mountains of *Ararat*. The *Armenians* also design the place, urging Tradition for a certain Mountain heretofore called *Gordie*, but now *Gibel Noe*, as *Andrew Thevet* intimateth in these words;

משם שני
ימים לגזיר
בן עמר
והוא
בתוך נהר
הדקל
לרגלי
הרי אררט
כהלך דוג

מיל יזל למקמם שנחת שם תבת נוח וגו'
Rab. Benjamin in Itinerario, citante Schickardo.

Au reste quelques Chrestiens Levantins, entre autres, les Armeniens & Caspiens, maintiennent que ceste Arche s'arresta en la montaigne que l'on nommoit jadis Gordie, à present dit par aucuns du païs, Gibel Noe.

La Cosmography Universelle, livre 8. cap. 15.

We have also those among the Moderns who have placed this Mount under a peremptory Longitude and Latitude, as a thing ordinarily known: yet, for ought I perceive, Posterity in this hath obtained of Antiquity nothing more then the very name, and that is βᾶεις, by the testimony of *Nicolas* of *Damascus*, not *Lobar*, as *Epiphanius*; though *Junius* would correct the other by this. It was called βᾶεις from בירת *birath*, which in the *Armenian* Tongue signifieth properly any stately Edifice, such as this vast Vessel might seem to be. In after-times 'tis like they called their Ships by the same name, and thence the Greeks traduced

Josephus Ἀρχαι. α'. c. 4.

duced the same signification; for so *Suidas*, *Hesychius*, and the *Etymologist* conceive of this word βᾶρις, that it often is taken for πλοῖον· and therefore *Lycophron* in his *Cassandra* calleth the *Argonavis* αὐθαίητον βᾶριν.

In this conjecture, that it may pass the better, know that great *Scaliger* hath born his part, as the Reader may find in his notes upon the Greek Fragments, added as an appendix to his admired industry in the Emendation of the Times. Thus much shall suffice for our abode in the North of this Country, where the Reader may pardon our long tarrying for *Noah*'s sake.

Scaliger in Notis ad Fragmenta, pag. 40.

Upon the East, as was said, this Region is bounded by the *Medes*, in special by the mountain *Zagros*, whereof a most ancient Geographer maketh this mention; Εἶτα ὄρος ὃ καλεῖται Ζάγρος, ὅπερ ὀρίζει τὴν Χαλωνίτην χώραν, καὶ τὴν τῶν Μήδων, &c. Upon the South we shall find first *Susian*, the Province so called from the Metropolitan City *Susis*, which the Etymologist saith might be derived from *Susia*, signifying in the *Syrian* Tongue a Horse, for that this place afforded good Horses. Indeed סוסא in the *Syriack* signifieth so. But his other conceit is more probable, that it was so called from the Lilies which grew thereabout, as *Aristobulus* and *Chares* most aptly determine in *Athenaeus*: this onely is their errour, that they say σοῦσος signifieth a Lily in the Greek tongue, whereas they ought to have said in the Hebrew; for the *Jews* indeed call a Lily שושן *Shusan*: and therefore was this place so called, διὰ τὴν ὡραιότητα, for the pleasure of the place, because of so many Lilies wherewith it was most naturally and pleasantly beset.

Ἰσίδωρος Χαρακηνός.

Σοῦσα ἡ πόλις ἀπὸ τῶν περιπεφυκότων κρίνων, ἢ ἀπὸ τοῦ ἱππάσιμον εἶναι αὐτήν· Σουσίαν γὰρ ὑπὸ Σύρων τὴν ἵππον λέγεσθαι. *Etymolog.*

Κληθῆναι δὲ τὰ Σοῦσα, φησὶν Ἀριστόβουλος καὶ Χάρης, διὰ τὴν ὡραιότητα τοῦ τόπου· Σοῦσον γὰρ εἶναι τῇ Ἑλλήνων φωνῇ τὸ κρίνον. *Athenaeus.*

Here the Kings of *Persia* kept their Courts in Winter, because the Region hereabouts was then most temperate; though in Summer it was so extremely hot, that when the Sun was in the Meridian, the Lizards and Serpents could not pass by the way, but were strucken dead with the extraordinary fervor which the Sun-beams projected, being multiplied

tiplied more strongly by the reflexion of certain Mountains not far from thence, as *Strabo* the Author most probably persuadeth. Who also addeth, that for this cause the Inhabitants were forced to make earthen Floors upon the tops of their Houses the depth of two cubits, for no other reason, but to free themselves from the intolerable heat. *Strabo ibid.*

Strabo lib. 15. Geog.

By this City ran the River *Ulai*, as *Daniel* calleth it. *Ptolemy* and *Pliny* write *Eulæus*; no great errour: it was also called *Choaspes*, because that runneth into it. This River was venerable in the opinion of the Kings of *Persia*, who always drank of this water where-ever they were. Rabbi *Benjamin* hath observed, that in his time among the ruines of *Elam* stood *Susan* the Castle, in time past the Palace of *Ahasuerus*, having yet many fair and goodly buildings from the days of old. He noteth also that he found there 7000 *Jews* in 14 Synagogues, there being before one of them erected the Sepulcre of *Daniel* the Prophet. Thus Rabbi *Benjamin*; in whose days it seemeth, by what he saith afterwards, that the River was built upon on both sides, and the City divided into two parts, that dissevering them both; whence it came to pass in after-times that the one part by reason of Commerce thriving more then the other, it was superstitiously imputed to *Daniel*'s Tomb, which the richer part then kept: this fond conceit once set abroach caused great Emulations; and in fine, to compose the debate, *Singar* * *Shach* commanded that the Tomb should be displaced, and set upon the Bridge in the midst of the River *Ulai*, that so both parties might enjoy their vanity with an equal participation. Not far from *Susis* we have placed the Plain of *Dura*, where *Nebuchadnezar* erected the Golden

Pliny. Herodotus. Maximus Tyrius.

בתוך
חרבותיה
שושן
הטירה
והוא
אדמון
המלך
אחשורוש
ויש בו
בינין גדל
ויפה
מימים
קדמונים
וכהשבעת
אלפים
יהוד"י
וכהארבע
עשר
כינסיות
ולפני
בנכרת

האחת קבר של דניאל *Benjamin in Itinerario fol.* 20. * شاه *Shach* with the *Persians* and *Arabians*, and the neighbouring Inhabitants, signifieth a King; from whence is derived that form of Speech which we use at the Chess-game when the King is taken, to wit, of شاه مات *Shach Mat*, commonly *Check-Mate*, which in this language signifieth *The King is dead*. *Schickard in Taric Regum Persar.*

Statue,

Statue, that stately trophee of his Idolatrous Worship. Thus *Junius* hath noted upon that place in *Daniel*.

Dan. 3. 1.

Babylon.

Next unto *Susian* also upon the South is placed the Land of *Nimrod*, or *Babylonia*, and therein not far from *Tigris* the City *Erec*, which *Ptolemy* in a pardonable errour calleth *Aracca*. From hence passing over the River we draw near to that pregnant relique of the new World's ambition, *Babel* by name; so called from the event of that, because there their Language was confounded. For so the Hebrews intimate by the word *Babel*; a word which in our mother-tongue we yet retain from our *Saxon* Ancestours, as they from *Askenaz*; for when we hear a man speak confusedly, we say he babbles. The foundation of this City was laid in *Nimrod*'s pride, and therefore must needs have a fall; and the fall thereof was great. Upon these ruines King *Ninus* built again, but with more humble intentions, and more happy proceedings. *Semiramis* continued the work, and enclosed all with a Wall of that height and thicknesse, that we shall hereafter in her life make bold to ask the question whether 'twas hers or no, in the mean time doubting lest it will prove too great a work for a woman.

בבל

This City hath been deservedly set forth by the industry of many, and those most famous Writers; as *Strabo*, *Diodorus*, *Herodotus*, *Solinus*, *Pliny*, and *Eustathius* upon *Dionysius Afer*, &c. For the form of the City, it was four-square, as *Herodotus* saith; the Walls so thick that two Coaches might meet upon the breadth. For the Circuit, the Authors above mentioned agree not: the most exact tradition for this is that of *Clitarchus*, that the Wall was 365 furlongs about, which divided by 8 set off for the Quotient 45 $\frac{5}{8}$, the number of English miles in the whole compass, allowing eight furlongs for one mile. *Clitarchus* addeth, that the Wall was finished in one year, each day one furlong, till the 365 were completely ended, which is the just com-

Ὡς δὲ Κλείταρχος καὶ τῶν ὕστερον μετ' Ἀλεξάνδρου διαβάντων εἰς τὴν Ἀσίαν τινὲς ἀνέγραψαν τριακοσίων, (σταδίων) ἑξήκοντα καὶ πέντε, καὶ προστιθέασιν ὅτι τῶν ἴσων ἡμερῶν εἰς τὴν ἐνιαυτὴν οὐσῶν, ἐφιλοτιμήθη τὸν ἴσον ἀριθμὸν τῶν σταδίων ὑποστήσασθαι. Διόδωρος βιβ β'. *Herodotus* saith the Wall was 52 of the King's cubits in thickness, Q. *Curtius* 32 foot in thickness, Q. *Curtius*, *lib.* 5.

ple.

plement of the Julian Solar year in dayes, not respecting that Fraction of Hours and Minutes, in which the Astronomers agree no better then our Clocks and Dials, as the Proverb is. The height of the Wall was 200 Cubits, the Towers ten Foot higher then the Wall. To approve what hath been said concerning this spacious City, hear what the great Philosopher discourseth in the third of his Politicks, that *Babylon* was so wide and ample, that three days after it was taken, one part of the City knew nothing of it. The Buildings in this place were not continued to the Walls nor to themselves; and if there had been no more society among the Inhabitants then there was among their Houses, they had scarce e're come together, for their Dwellings were all asunder. But the reason was politick, to avoid the fury of fire, and undergo a siege in war; for the waste which lay between the houses in time of a siege was sowen, and the increase sufficient to maintain themselves within themselves: by reason whereof it was impossible to win this City; for against a famine they had thus provided; and other way there could be none, for the Wall of the City was an impregnable fence against the strongest Rampiers. And hence it was that *Darius* could not attain to the conquest of *Babylon* without a famous stratagem, as *Justine* relateth out of *Trogus Pompey*. This City opened it self at an hundred Gates, and those all of Brass. In the midst of the City upon the one side of *Euphrates* stood the King's Palace, a stately and sumptuous structure: on the other side of the River likewise in the midst stood the Temple of *Jove Bel*; and in the midst of that were erected 7 lofty Towers upon the eighth, that being a Furlong high, and as much in breadth. From the top of this Tower the *Chaldeans* made their Astronomical Observations, as the noble *Tycho* in his *Uraniburgum*. In this Temple was placed the Golden Image of *Jupiter*, which was to be seen in the days of *Diodorus* the *Sicilian*, in height forty foot.

Τοιαύτη δὲ ἴσως ἐστὶ καὶ Βαβυλὼν καὶ πᾶσα, ἥτις ἔχει περιτραφὴν μᾶλλον ἔθνους ἢ πόλεως, ἧς γέ φασιν ἑαλωκυίας τρίτην ἡμέραν, οὐκ αἰσθέσθαι τι μέρος τῆς πόλεως. Πολιτικῶν β. βιβ. γ'.

Justin. lib. 1.

See in *Tycho's* Astronomical Epist. the description of this *Uraniburgum*.

We have reserved for the last place that bold attempt of Art in the *Horti pensiles*, that pleasant Paradise which the *Syrian* King planted upon the Battlements of a Tower, the top whereof was the Base of the whole work: the foundation

on of the Garden was laid in Stone, above that were placed Hurdles compacted together with slimy Sulphur, these were covered over with Brick, and that overlaid with Sheets of Lead, upon which was cast abundance of Earth manured with that dexterity, that Plants grew there as properly as in their native soil. Strange indeed it was to see a Wood upon the top of an House, and that Trees rooted in stone should grow 50 Foot in heighth; and yet the credit hereof hath an interest in the best Authors both among the Greeks and Latines. And this was once the flourishing estate of *Babylon*, that fiery Furnace in which it pleased God to dissolve the hardest hearts of the most refractory Jews. But now *Bel* is bowed down and *Nebo* stoopeth, no *Arabian* pitcheth his Tent there, nor Shepherd his Fold; but *Jiim* crieth in the Palaces, and the Houses are full of *Ohim*; the Ostriches dwell there, and the Satyrs dance there.

Isa. 13. 19.

Mesopotamia.

Thus leaving *Babylon*, the beauty and pride of the *Chaldeans*, we come unto *Mesopotamia*, which bordereth upon this Countrey South and West. This is called in Scripture *Aram naharaim*, that is, *Aram* between the two Rivers, to wit, *Tigris* and *Euphrates*. Here *Abraham* sojourned at *Carras*, famous for the Fight of *Crassus*. This also was the Countrey of *Laban* the *Syrian*.

L. Florus.

Further West *Tigris* boundeth *Ashur*; *Moses* calleth it *Hiddekel*, which Rabbi *Chimchi* derives from חד and קל, either, saith he, because the waters are of a sharp taste, or else because they are of a swift course. The *Chaldeans* call it *Diglath* דגלת the *Arabians* אלדגלת *Aldiglath*, all for the same reason: for the word *Diglath* or *Diglito*, as *Pliny* hath preserved it, is corrupted out of *Hiddekel*; or if *Diglath* be a Primitive, the reason is notwithstanding the same, for that also signifieth a thing narrow and swift. Let *Josephus* be the Interpreter; Τίγρις δὲ διγλὰθ, ἐξ οὗ φράζεται τὸ μετὰ στενότητος ὀξύ. For this cause also it was called *Tigris*, though *Aristotle* himself hath said otherwise, who, as he is introduced by the Scholiast of *Dionysius Afer*, testifieth that in times past this River had been called *Sulax*, which, saith he, signifieth καταφερὴς, *prone* or *precipitate*, (such indeed it is) and in after-

Aristotel. apud Scholiast. Dionys. Af. Alexan.

after-times *Tigris* from that *Tiger* which carried mad *Bacchus* I know not whether. But the ,word it self discovereth its own *etymon*, *Tigris* from גיר *gir* signifying in the *Persian* Tongue an *arrow*; to which if we adde the Heemantick letter ת *Tau*, we have the word entire, תגיר *Tiger* or *Tigris*, because the stream of this River ran so swift, that it was most like the projection of an Arrow out of a Bow. And this is the opinion of *Quintus Curtius*, and others. And well might notice be taken of the swiftness of this River, the stream of whose current usually ran as fast in one day, as the most nimble Footman can do in seven, if *Schickard* hath not mistaken in his *Taric* of the Kings of *Persia*; where he citeth *Pliny* and *Solinus*, but none could give him occasion so to say, save onely *Dionysius Afer* in these words, where speaking of *Tigris* he thus setteth down;

Schickard Taric Regum Pers. p.206.

——— ποταμῶν ὤκιστος ἁπάντων
Τίγρις ἐϋῤῥείτης φέρεται ῥόον ἴσον ἐλαύνων,
Τόσσον ἄνευθεν ἰὼν, ὅσον ἕβδομον ἦμαρ ὁδεῦσαι
Ἴφθιμος καὶ κραιπνὸς ἀνὴρ ἀνύσειεν ὁδίτης.

Which words perhaps *Schickard* might understand in that sense in which we have cited him; but the Poet's intent is far otherwise, as he may understand that readeth his Scholiast, who best understood him; for *Eustathius* upon those words thus discourseth;

Διίστανται δὲ ἀλλήλων οἱ ποταμοὶ οὗτοι (*id est, Tigris & Euphrates*) ὅσον ἂν (φησὶν) εἰς ἕβδομον ἦμαρ ἴφθιμος καὶ κραιπνὸς ἀνὴρ, ὅ ἐστι, ταχὺς ὁδίτης ἀνεύσειεν, ἑπτὰ γάρ, φησὶν ἡμερῶν ἡ μέση τῶν ποταμῶν ὁδός ἐστιν εὐζώνῳ ἀνδρὶ, τουτέστιν, ἀπρίτῳ καὶ ἐλαφρῷ εἰς ὁδόν.

Eustath. in Dion. Afr. &c.

Wherefore, according to the judgment of the Scholiast, the meaning of his Poet is, that the distance of the two Rivers, *Tigris* and *Euphrates*, is as much as the best-fitted Traveller could go in seven days; that is as much as if he had said, *Mesopotamia* in breadth would prove to a good Footman seven days journey. So though *Tigris* be ποταμῶν ὤκιστος ἁπάντων, of all Rivers the swiftest, yet in this opinion he hath made more haste then good speed. We have sufficiently lingred upon the Borders of *Assyria*, we will now travel in the Countrey, beginning first with *Adiabene*, be-

cause, as *Pliny* and *Solinus* testifie, *Adiabene est Assyriorum initium*, the beginning of *Ashur* is that part which is called *Adiabene*: For here 'tis probable that the Founder made the first Plantation of his *Assyrians*, because the King *Nimrod* first conquered this place, and settled the Government in a Metropolis erected by himself.

It was called *Adiabene*, not, as the Greeks have vainly conjectured, from διαβαίνω and ἀ τὸ στρεπτικὸν, because this was a place of hard passage, as *Strabo*, *Eustathius*, and the rest; for this conceit is refuted by *Marcellinus*, a traveller in these parts, who witnesseth that he passed over a certain River called *Adiavas*, from which the place was called first *Adiavine*, which word, when it came among the *Greeks*, they changed υ into β, necessity often urging them to this for want of that letter in their Alphabet: so where the Original readeth *David* דויד, the Septuagint they reade Δαβὶδ, the Evangelists retaining the same.

Ammianus Marcellinus in vita Juliani, pag. 302. edit. Lugdun.

In *Adiabene* that which first and best deserves our diligence is the thrice-noble Seat of *Ninus*. The Scripture styles it both in *Moses* and the Prophets *Urbs magna Deo*; and therefore seeing God himself hath taken notice of it, we will take the more.

Nineve urbs.

It was called *Nineve* from *Ninus*, *quasi Nini* נוה *Naveh*, that is, the habitation of *Ninus*, because *Ninus* set the last hand to the complement of this City, and there kept his Court.

But he that laid the first foundation was the son of *Cham*, not *Sem*; though our English Metaphrase hath so translated. To decide the matter hear *Moses* himself; מן הארץ ההוא יצא האשור ויבן את נינוה In which words our Translation taketh *Ashur* for a Person, which beyond all doubt should be taken for a Place, and then it runs thus; *From that land* (to wit *Babylon*) *he* (that is, *Nimrod*) *went out into Ashur, and builded Nineve*. And this is the meaning of *Moses* in the mind of that most learned Jew *Ramban*, or R. *Moses ben Nachman*; as shall appear by his Gloss upon the place, as he is cited by *Abarbinel* in his Commentaries upon *Bereshith*.

Ramban saith, פ"ר הד"מבן שהיא בפו מן הארצה ההוא

ההוא יצא נמרוד למשול בארץ אשור ושם בנה את
ניניות ושארית המדינות הגדולות אשור זכר ויהוה
אמרו יצא אשור כמו באמרו יצא לאשור *Ramban in Abarbinelis comment. ad Bereshith.* These words intend thus much; Out of that Land went *Nimrod* to rule over the Countrey of *Ashur*, and there he built *Nineve*, and the rest of that Province's great Cities, whereof (*Moses*) maketh mention: and this Text יצא אשור is all one as if it had been לאשור *&c.* Thus *Ramban*, who also citeth a Concordance necessarily requiring the like exposition in the like case; as, saith he, למלחמות ארדעו must be rendred as if it had been למלחמות לארדעו. *Ramban* in this is not singular, nor hath wanted his deserved approbation among our own most learned Writers; for thus readeth Mr. *John Drusius*, so *Tremellius*, judicious *Calvin*, and diligent *Paraus*: none without good reason; for what should *Assur* the son of *Sem* doe among the children of *Cham*? And again, he that built *Babel* was as likely to build *Nineve*. The Founder therefore of this City was *Nimrod*; for the situation thereof, it was set upon the River *Tigris*. A late Writer of our own in his Microcosm hath made bold to displace it, affirming that it was built upon *Euphrates*: which if it do not otherwise appear, I will ingenuously repent the mention of him, whom notwithstanding I should also have spared in this place, had he himself spared great *Scaliger* in a lesser matter. Were it not that I count it frivolous to cite a Modern Author in a matter of Antiquity, to this one I could oppose the Authority of many, amongst whom *Nineve* upon *Tigris* is as ordinary as *London* upon *Thames*. But to fetch that situation upon this River from the same fountain which they did, I appeal to the Ancients.

Amongst the Latines *Pliny* is plain, that *Ninus* the City stood upon the River *Tigris*. Among the Greeks thus *Herodotus*, speaking of a certain Trench, ἐσέχει δὲ ἐς ἄλλον ποταμὸν ὀμ τοῦ Εὐφράτου ἐς τὸν Τίγριν, παρ' ὃν Νῖνος πόλις οἰκέαται where out of all doubt, though the Text be something cryptical, yet παρ' ὃν is not to be referred to *Euphrates* or the Trench, but to *Tigris*, as the same Author expounderh him-

himself in *Euterpe*, where he plainly saith that *Tigris* runs by *Nineve*. *Arrian* in his book of the Affairs of old *India*, speaking of *Tigris*, thus writeth; ὃν ῥέω ἐξ Ἀρμενίης παρὰ πόλιν Νῖνον, πάλαι ποτὲ μεγάλην καὶ εὐδαίμονα, &c. that is, *Tigris running out of Armenia anciently a great and famous city, &c.* where a trusty and faithful Writer hath plainly set down our desire. To these we adde the last and greatest, our Master *Ptolemy*, according to whom we have placed this City upon this River towards the Sun-rising.

Arrian. rerum Indic.

Besides this consent of the Greeks, summe up the whole truth in the Authority of an Hebrew Geographer, and he *testis oculatus*, to wit, the forenamed *Benjamin Tudelensis* in his *Itinerary*, where making mention of that City which the *Arabians* call, and others from them, الموصل *Almozal*, saith that City is built upon *Hiddekel* (that is, *Tigris*) on the one side over against *Nineve*, a Bridge onely between it and *Nineve*. If therefore *Mosal* be built upon *Tigris*, there being but a Bridge between it and *Ninive*, it is apparent in the judgment of an eye-witness that we have placed it where it should be. Onely *Diodorus* dissenteth, whether by an errour in the text, or by misinformation; one or other it is likely: for we must not forsake all these to lean to one. The reason of his errour might be, because in fine these two Rivers meet and become one and the same.

והיא עיר גדולה מאד מימו קדם והיא יושבת על נהרה הדקל בינה נכן ניניוה הנשדלכד

Benjamin. Itinerar.

Ninus therefore was set upon *Tigris*, not (as *Diodorus*) upon *Euphrates*, nor upon the River *Lycus*, as M. *Nicolas Fuller* in his *Miscellanea*, who for that opinion citeth all those almost whom we have introduced for the contrary, adding also *Ammianus Marcellinus*, an Author, as he saith, beyond all exception, which we deny not; onely this we have found, that both he and the rest are by *Fuller* in this matter misinterpreted, as he that diligently readeth shall be ready to testifie. For the situation thus much. For the circuit and compass thereof, the Prophet *Jonah* describeth it to be a great City, even in the eyes of God, of three days journey. *Diodorus* saith that the sides thereof were *inaquilater*, the longest sides containing 150 Furlongs in length, the

שלשת ימים

Jona 3.

the shortest 90. According to which dimension of the parts the whole Circuit must be 480 Furlongs, which divided by 8, set off for the Quotient 60, the number of English miles measuring the compass of this City. The words of *Diodorus* are these; Ἔκλισε πόλιν τὴν τετράγωνον ἰσόπλευρον· ἑκάστη δὲ τῶν πλευρῶν ἐστὶ σταδίων ἑκατὸν εἴκοσι· περίμετρος δὲ τῆς πόλεως ἐγένετο σταδίων τετρακοσίων καὶ ὀγδοήκοντα. τὸ δὲ ὕψος αὐτῆς ἦν ποδῶν διακοσίων· τὸ δὲ πλάτος τοσοῦτον ἦν ὥστε ἐπὶ τοῦ τείχους ἅμα τρία ἅρματα ἱππάσιμα εἶναι· ἐπὶ δὲ τοῦ τείχους ἦσαν πύργοι τριακόσιοι καὶ πεντήκοντα, τὸ δὲ ὕψος αὐτῶν ἦν ποδῶν διακοσίων, &c. where the Author having discoursed upon the immense and ample circuit of *Ninus*, addeth, That the Founder failed not of his purpose; for after him (saith he) never any erected the like City, whether we respect the greatness of the Compass, or the stateliness of the Walls; for the Walls were in height one hundred Foot, and so thick that three Chariots might ride upon the breadth together. He addeth also, That the Walls were beset with a thousand and five hundred Towers, each of them erected to the height of two hundred Foot. So far *Diodorus*: whom after-ages may for ever gratifie for this precious monument of Antiquity, (which he alone seemeth to have preserved) for the illustration of that which the Holy Ghost in Scripture more then once inculcates concerning this vast and mighty *Nineve*.

That City of *Babel* and this of *Nineve* by a fatal vicissitude held up the *Assyrian Monarchy* till the time of *Darjaveth* the *Mede* and *Cyrus* the *Persian*. It suffered many overthrows before it received its last; two famous, the one by the Irruption of the River *Tigris*, which at an Inundation broke out upon the Wall, and threw down twenty furlongs thereof; which destruction (notwithstanding the stream of Interpreters run otherwise) yet let the Learned enquire whether it were not plainly foretold by the Prophet *Nachum* in those words, ובשטף עבר כלה יעשה that is, *And with an inundation passing by he shall make a full end:* *Nachum* c. 1.

ἐν ἐν κατακλυσμῷ πορεύοντι, σωτέλειαν ποιήσαντα, *Septuag.* Chronology seemeth to deny this interpretation; but each man must consider that the time of this Prophet, or his Prophecy, is not determinate by any Authority of Antiquity, and therefore in the Moderns can be but conjectural. That the River made this ruine, *Diodorus* is a pregnant Witness. The second destruction was undertaken and ended by *Nebuchadonosor* the King of *Babel*, as the Jews in their Chronology testifie: so Rabbi *Saadias* upon the Prophet *Daniel*. And indeed this City was too great to be destroyed at once, being, as we have said, 60 Miles in compass. The Reader at the first sight may judge it incredible, were not *Alcair* in *Egypt* at this day extant to correct his unbelief; a place, as *Buntingius* hath noted, no less in circuit; and so populous, that there once died of the Plague in one day twenty thousand.

Διόδωρος βιβ. β.

He should say twelve thousand. See *John Leo Africanus.*

The Prophet *Jonah* writeth that in the City of *Nineve*, by the testimony of God himself, were more then one hundred and twenty thousand persons which could not discern between their right hand and their left. If there were so many Children, then at that proportion the Inhabitants were almost innumerable.

The Tomb of *Ninus* was almost as admirable as the City; but of that in his Life.

It may now be said of *Nineve* which once was of a great City in *Strabo*, *Magna Civitas magna Solitudo*: The greater *Nineve* was, the greater are her Ruines; for now, *The rejoycing City that dwelt carelesly, that said in her heart, I am, and there is none besides me, how is she become a desolation, a place for beasts to lie down in? every one that passeth by her shall hiss and wag his head. Zeph.* 2.15. Against this City prophesied *Jonah*, *Nachum*, *Zephany*, &c.

It is at this day falsly called *Mosul*; and at that place *Nestorius* his Sectaries have taken their shelter, that Heretick of *Constantinople* condemned by a Synod at *Ephesus*, &c.

Next unto *Adiabene* is *Arbelitis*, so called from the most ancient City *Arbela*; which, notwithstanding what *Strabo* hath said of the son of *Athmoneus*, I would diligently derive

Arbelitis. עיר בל *Ir Bel.*

rive of עיר בל *Ir Bel*, that is, the City of *Belus*, who was no doubt the first Founder thereof, after the death of *Nimrod*. At *Arbela* was that bloudy battel between *Darjavesh* and the Great *Alexander* for the Empire of the World, as the common Tale goes: but *Arrian* in the description of this Expedition affirmeth the contrary, from the testimony of two Eye-witnesses, *Ptolemeus* and *Aristobulus*; adding that the battel was pitcht at *Gaugamela*. The same thing *Plutarch* hath observed; Τὸ δὲ μεγάλῃ μάχῃ πρὸς Δαρεῖον οὐκ ἐν Ἀρβήλοις, ὥσπερ οἱ πολλοὶ γράφουσιν, ἀλλὰ ἐν Γαυγαμήλοις γενέσθαι συνέπεσεν. *Scaliger* giveth the reason of this mistake; Because, saith he, *Arbela* was famous, and therefore better deserved to carry away the credit of such a Victory then *Gaugamela*, a poor obscure Village: which before him *Arrian* hath said, Πόλις δὲ οὐκ ἦν Γαυγάμηλα, ἀλλὰ κώμη, οὐ μεγάλη, οὐδὲ ὀνόμαστος ὁ χῶρος, οὐδὲ εἰς ἀκοὴν ἡδὺ τὸ ὄνομα. *Gaugamela* (saith he) is no City, but a Village, and but a little Village, the place no way famous, and bearing but a homely name. And therefore he saith, μοὶ δοκεῖ, πόλις ὅσα τὰ Ἀρβήλα ἀπηνέγκατο τὴν δόξαν τῆς μεγάλης μάχης. Whereas he saith that *Gaugamela* is known but by a homely name, it deserves further enquiry. *Scaliger* saith that the word *Gaugamela* is in the Language of the place as much as the Inwards of a *Camel*; which signification the word indeed will bear in the *Assyrian* Tongue, but for what reason? The learned Critick answers, That some of the Ancients have said that a *Camel*'s Inwards were there interred. *Casaubon* in his Notes upon *Strabo* deriveth it from *Geh* and *Gamal*, *Geh* signifying an eminent high place; but *Strabo* himself hath given the best and the most ancient *etymon*, who setteth down that it was called *Gaugamela*, that is, saith he, the House of a *Camel*. And this will hold; for so *Gaugamela* might with a facile errour be written for *Naugamela*, there being no difference between *Gimel* and *Nun* but a small *apex* or excrescence, which oft-times escapes the Printer's diligence, and more often might the Transcriber's haste: and seeing it was *Naugamela* from נוה and גמל *Nauh Gamal*, it signifieth properly and aptly the house or habitation of a *Camel*. The reason of this Imposition is well ren-

Solinus.
Arrianus in expeditione Alexandri.
Strabo lib. 16. Geog.
Scalig. in lib. de emend. tempor.

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Gaugamela intestina Cameli significat.

גוגמל
נוגמל

dred by *Strabo*; Because, saith he, *Darius* the son of *Hystaspis* bestowed that place of rest and food upon his weary fainting *Camel*, which had tired out himself in his hard service. At *Gaugamela* therefore, not at *Arbela*, was fought that famous battel of the two mighty Monarchs for the Diadem of the World, which fortunate *Alexander* brought away, Heaven it self bearing witness thereto by an Eclipse of the Moon.

Not far from *Arbela* is the Mountain *Nicatorium*, Νικατόριον ὄρος, as *Strabo* calls it, (for in *Ptolemy* we find it not.) *Alexander* the Great gave it that name from νικάω, *vinco*, that it might be, as to this day it is, a constant Trophee of that famous victory which this King atchiev'd at *Gaugamela*.

Ptolemaus Geog.

In this Countrey of *Arbelitis Strabo* also placeth the City *Demetrias*, as also the Temple of *Æneas*, and the Palace of the King of *Persia*, with the Bituminous Fountain; all which we have set down according to his description.

Upon the River *Caprus* standeth *Oroba*; which *Junius* well conjectureth to be no other then that which *Moses* in *Genesis* calleth *Rehoboth*. In the South Coast of *Arbelitis*, between *Caprus* and *Gorgus*, *Ptolemy* placeth *Thelbe*, which perhaps was so called from *Tubal*; as also another City placed by the same *Ptolemy* in *Babylonia* without our *Chart*, so called out of doubt from *Tubal-cain*, for he writeth *Thelbecain* with no great errour.

Arrhipachitidis regio.

Next to *Arbelitis* is *Arrhapachitis*, so called from *Arrhapa*, a City lying in this Coast East and South upon the limits of *Apolloniatis*. This *Arrhapachitis Junius* had once conceived to be no other but *Arpatis*, and the chief City thereof to have been that *Arpad* which is spoken of in the *Kings*, and elsewhere: but this learned Commentator correcteth himself in the 49 of the Prophet *Jeremy*, verse the 23. This Coast doubtless took its name *Arpachetis* from *Arphaxad* the son of *Sem*, and brother to the Founder *Assur*. Here lieth *Darna*, *Obana*, and the rest, places better known by their Names then ought else. Next them the *Sambatæ*, and below *Apolloniatis*, famous for the Metropolis from whence it had its name. These Names are reckoned up by

Vadian,

Vadian, *Glarean*, *Volateran*, and *Niger*; men who altogether followed *Ptolemy* in their Chorography of the Land of *Ashur*. More then the Names will hardly be found either in them or elsewhere, onely *Apollonia*, nor much of that. But Σχαλωνῖτις deserves our consideration, for which we gratifie old *Isidore* the *Characenian* cited by *Athenæus*, for otherwise we had never attained to the knowledge of that place which *Moses* calleth *Calanne* in the Land of *Sinaar*; for that *Calanne* without question is the Metropolis of this Countrey *Calonitis*, which our Author old *Isidore* calleth Σχάλω, as we have placed it. Σχαλωνῖτις, saith he, lieth so, that it is separated from the *Medes* by the Mountain Ζάγρος, as we have said.

Ἰσίδωρος Χαρακηνὸς, &c.

Thus we have endeavoured the Delineation of the famous Frontiers of old *Ashur*, which the Reader if he please may behold in our Chart; alwayes provided that he be not offended at this, that we have drawn the lowest Parallel equal to the highest of that Latitude: for 'tis easily known to my slender skill, that seeing Topographical Plains are all portions cut out of the entire Spheres, therefore the Parallels as they increase in Latitude ought to bear a different proportion to their Meridians. Yet this curious course we took not in a matter that needeth it not, but projected the Chart upon a Parallelogram, because in a distance no greater, for a purpose of no greater moment, the Disproportion can nothing prejudice the Description.

THe State-government of *Assyria* was Regal: it began in Tyranny, which *Aristotle* calls the Vice of Monarchy: it continued under the Succession of Absolute Princes from *Jove Bel* to *Belshazar*. The Polity which this Countrey did enjoy was, as in all other Kingdoms, Ecclesiastical and Civil. In their Ecclesiastical Polity we consider their Religion. God they served, but not the true; nor one, but many and false. Their Deities for the most part were placed in Heaven, the Sun, Moon and Stars: and indeed,

Ἀριστοτέλης τὴν βασιλείαν, *id est*, ἀμάρτημα μοναρχίας.

deed, were Men allowed to chuse themselves a God, this was somewhat a tolerable Impiety, for such great Astronomers to adore the Host of Heaven.

Macrobius Saturnal. primo, cap.17, & 23.

The Manner how they worshipped the Sun is set down by *Macrobius*, who describeth the Image under which this Planet was adored, adding unto his Description a Symbolical Interpretation. To the Sun they sacrificed Horses, and the * reason was, because they judged it convenient that the most nimble God should be served with the swiftest Oblations. The Altars whereupon these Sacrifices were offered they erected either in open Courts, as 2 *Reg. cap.21. ver.5.* or else upon the tops of their Houses, as *Zeph.1.5.*

* Θεῶν δὲ μοῦνον Ἥλιον σέβονται, τῷ θύουσιν ἵππους. νόμος δὲ οὗτος τῆς θυσίας· τῷ Θεῶν τῷ ταχίστῳ, πάντων τῷ θνητῷ τὸ τάχιστον δατέονται. *Herodot. lib. secundo de Mapogetis loquens. Idem etiam Xenophon de Armeniis scribit, eandem etiam causam reddens, lib. quarto* Ἀναβάσ.

Isaiah.

Tremellius supposeth that the Prophet intendeth this God of the Sun by that which he calleth *Nebo*, but that deserveth further enquiry. Doubtless *Nebo* was some notable Statue among the *Teraphims*, and what they were we will now strive to discover. תרף *Taraph*, the Root and Singular of *Teraphim*, seemeth properly to have signified any dishonest disgraceful matter, as *Elias Tisbites* intimateth in the word *Taraph*; where also he insinuates both the affinity and etymology of the Latine word *turpitudo* from this Hebrew word *Taraph*. For so, saith he, the Latines call *id quod turpe est* טורפטודו *Turpitudo*. And for this cause the Hebrews called that Magical Divination of their Heathen Neighbors which was made by inchanted Heads and Statues, *Turpah*; and those Images so charmed, *Teraphim*: for the *Teraphim* were certain *Lares* or Houshold-gods, in which the Devil made answer to the simple Heathen. Their making is thus set forth by *Tisbites* out of Rabbi *Eliezer* in the 36 Chapter,

וכן בלשון רומי קירין לצרות טורפטודו *Turpitudo. Tisbites in Taraph.*

ומצאתי שכך היו נעשיזת התרפים שוחטין אדם בכר ומולקין את ראשו ומולחין אותו במלח ובשמים וכותבין עלציץ זהב שם רוח טומאה ומניחין אותו תחת ראשו ונותנים אותו בקיר ומדליקין לפניו נרת ומשתחו לפניו ולבן היה מדבר עמהם *Ex Pirke R. Eliezer perec.* ל״ו.

whose

whose words we may render in this manner, speaking of those Idols; *I have found* (saith he) *that the* Teraphim *are thus contrived: They cut the throat of a first-born Male, they pull off his head, and powder it with salt and odours*; (then) *they write upon a Plate of Gold the name of an unclean Spirit, putting that under the head; then place they this head upon some wall, setting burning Lamps before it, and so worship in the presence thereof: and of these Laban asked counsel, &c.* as we have set down in the Margin foregoing. So the *Chaldee* Paraphrast in *Hosee* rendreth *Teraphim* by מחוי *Mechauvi*, *Indicans*, Shewing or Declaring: For that was the condition of these *Teraphim*, as Rabbi *Chimchi* also approveth in the Root *Taraph*; and *Delrio*, an expert Magician, in his Animadversions upon the words of *Laban*.

The like is set down in the book of Rabbi *Simeon Ben Jochai*, which is called *Zohar*, fol. עיר, upon the words of *Moses*, ולבן *And Laban went, &c.* It is therefore manifest that the *Teraphim* were nothing else but the Heads of first-born Males, made and erected under the influence of some certain Planet, under whom some certain Spirit (as *Orifieh* under *Saturn*) was predominant, whose Name must be engraven in some thin Plate, and placed ceremoniously under the Head; this done, Lamps must be solemnly burned before it, and then after some Diabolical Exorcisms Necromantically performed, the Head shall prove Vocal. The Tale goes current amongst us, that our Country-man *Roger Bacon* once framed such a kind of Magical Machination in Brass. Doubtless *Albert* the Great spent thirty years to frame out a Statue like a Man, and in the end by the apt composure of certain Engines and many movable Machinations taught the Image to speak: but 'twas much, if not Magick; for speak it did, and that so articulately, that it well-nigh frighted a great School-man out of his wits, even *Thomas Aquinas* himself, as *Baterus* relateth.

See Mr. *Selden de diis Syris.*

Aquinas hearing the Statue speak brake it to pieces.

That which perswadeth us that the Idol *Nebo* was one of the *Teraphim* is the *etymon* of the Name; for *Nebo* is derived from a Root which signifieth to Propheste or Divine, as they did by the *Teraphim*, for that reason of the word is rendred

ונקרא נבו לפי שהיו וגו

Cætera lege in loco citato.

* Ἀσυρίῳ περὶ ξείνοιο μαθοῖσα, *&c. Theoc. in pharmaceutria.*

Παρὰ τῆ ἐμῆ φίλᾳ τῆ Ἀσυρίᾳ τοιαῦτα μαθοῦσα, *&c. Scholiast.*

Ἀσυρίοι ὑφ' ὕθρῳ ἀκεραῖς μασίαις. *Scholiast. ibid.*

dred by the *Jews*. (So *Abarbinel* upon that place in *Isaiah*, *Nebo stoopeth.*) That the *Assyrians* used *Teraphim* is manifest by the story of *Laban*. That they were noted Magicians and Astrologers, *Simætha* the Witch in * *Theocritus* doth manifestly declare, where speaking of her Veneficial *Philtra*, she confesseth to the Moon in the *Dorick* Language, that she learned those tricks of a Traveller that came from the Land of *Assur*, that is, (saith the Scholiast) from a friend of hers that was an *Assyrian*. Who also addeth, that the *Assyrians* were a Nation in Magick most exact. And therefore seeing it cannot be determined for certain what this *Nebo* should be, I know not why this conjecture may not with others have its pardon, seeing it hath brought some probability.

That therefore the *Assyrians* worshipped the Sun 'tis manifest; as also that they worshipped him not under the name of *Nabo*, this *Nabo* being, as we have conjectured, some one more noted then the rest among the *Teraphim*: but if any please to ask Antiquity for the name of this great God the Sun, he shall find his answer in *Macrobius*, who telleth us that the great God of *Assur* was the Sun, and that his name was *Adad*; which, saith he, by interpretation signifieth (*one*;) so indeed אדא *Ada* in the *Assyrian* Tongue doth signifie, from the Hebrew אחד *Achad*, *Unus*. A greater testimony of this Idolatry then *Macrobius* we find in the Prophet *Esay*, in the last Chapter, where God threatneth to confound those that purify themselves in Gardens, (אחר אחד saith the Text) *Achar Achad*, behind *Achad*, that is, either the Temple, or rather some Idol erected to the honour of the Sun, not unhaply placed in the midst of their Gardens, where each spectator might daily behold and admire the pregnant effects of the Sun's vigorous influence and powerful operation. 'Tis the accurate Interpretation of the learned *Scaliger*, in his Notes upon the Greek Fragments, pag. 35. approved also by another *Scaliger* of our own, Mr. *John Selden*, in that choice Work of his upon the *Syrian* Gods. Both these consent that the Idolatrous Rites spoken of in the same Verse make but up a superstitious

Qui sese purificant in hortis pone Achad in medio, comedentes carnem porci, abominationis, & muris, consumentur simul; dicit Jehova. Isa. cap. ult.

perstitious kind of Lustration. The former part of their Gloss is undoubtedly true; the later whether it be or no, it is no way necessary for this place, nor (since they have said it) these years to determine. If we nothing help, it shall nothing hinder that we adde thereunto, that in the Verse we have set down mention is made of Mice, which bear their share in the Abomination; for so saith the Text, *They that purifie themselves in gardens behind Achad, in the middle, eating abominable flesh, as of Swine and Mice, &c.*

Alexander ab Alexandro relateth the most of the ancient kinds of Lustrations, but maketh no mention of Mice. Yet it is to be noted, that many Rites performed in these Exercises were altogether Magical: in that sense the Mice may take place, and come within the verge of their Gloss; for a Mouse is μαγικὸν ζῶον, an Elf which Conjurers are not unacquainted with. Hear what they say.

Take the Liver of a Mouse and give it in a Fig to the Swine, and they shall follow the donor which way or whither he listeth. *Pierius*, in his admirable Discourse upon the *Egyptian* Hieroglyphicks, introduceth an Experiment to prove this Charm, which himself saw at *Patavium*. *Pierius de Mure.*

All this is the more probable, because, as we have already proved, our *Assyrians* were greatly given to Exorcisms.

And so we have done with their Idolatry to the Sun.

Herodotus telleth further, that these *Assyrians* also worshipped the Moon: and good reason, or else they had no God all night; a time, as I suppose, wherein they had most need. They worshipped the Moon under the name of *Mylitta*, which word *Scaliger* hath well noted in their Language signifieth *Genitricem*; in which sense it may not unaptly be applied to the Moon, whose power though ordinary Philosophy supposeth to be merely Passive, yet not without a Contradiction, the same Philosophy allowing the light of the Sun to have a sensible and necessary Activity upon the inferiour Bodies, allowing also the light of the Moon to be borrowed from the Sun; and 'twere a notable incongruity, that the same Light should be active in the Sun, and passive in the Moon. But if the

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Mylitta.

Mylitta sig. γενέτειραν. *In Notis ad fragmenta vet. Græcor. &c.*

Moon

Moon did nothing help the second causes in Generation, yet in the bringing forth 'tis evident: for this is most certain, though every Midwife hath not observ'd so much, that the most easie delivery a woman can have, is alwayes in the Increase, toward and in the Full of the Moon, and the hardest Labours in the new and silent Moon; which Astronomers call the Synod or Conjunction: which was the reason that the Midwives heretofore did always in such a case implore the aid of this Planet for the safe and easie Delivery of their Infants. An Example hereof we may have, one among many, in the Comedy, where the Woman in the extremity of her travel cries out to the Moon, *O Juno Lucina, fer opem.* And this amongst others must needs be a reason why our *Assyrians* worshipped the Moon, and why they worshipped her under that name. The Prophet *Jeremy* maketh mention of this Worship in the 7 Chapter, where he calleth the Moon *the Queen of Heaven*, as our English Translation hath very well rendred. The Prophet addeth that the Women made Cakes to this Queen: And why the Women? 1. Because the Moon was a Queen. 2. Because the Women at their Labour were most beholden to the Moon, who by her great moisture mollifies the *Secundine*, and makes the passage easie for the Delivery of their Children. This Custom of offering Cakes to the Moon our Ancestours may seem not to have been ignorant of; to this day our Women make Cakes at such times; yea the Child it self is no sooner born, but 'tis baptized into the name of these Cakes, for so the Women call their Babes Cake-bread. Adde hereunto that the Saxons did adore the Moon, to whom they set a day apart, which to this day we call Moon-day.

Terent. Andria.

למלכת
חשמים
Regina cœli.

And thus we have run through the chiefest Idolatries of this Nation: Much more might be said, and perhaps hereafter shall be; in the mean time we will onely adde a Conjecture concerning *Nisroc*. *Sennacherib* as he worshipped in the House of *Nisroc* was slain by his two sons: who or what this *Nisroc* should be is so doubtful, that *Peter Martyr* could find nothing in all the ancient Writers to explain

plain the matter, his own opinion dependeth upon the Etymon of the word *Nesrac*, which signifieth (as he saith) *Deum fuga mollis*, a God or a Jove φύξιος, whither as to a Sanctuary *Sennacherib* might betake himself: it may be so. I rather suppose, if I may be so bold, that *rac* in this place signifies the Sun; for so this people sometimes called the Sun, as *Francis Junius* hath noted upon *Shadrac* in the Prophet *Daniel*. So then this Temple was an *Asylum* built in *Nineve* to the honour and under the protection of the Sun, who was therefore called *Nesrac*, that is, the Sun of flight, for the reason given.

It might be added, how these Nations applied their Devotion to the rest of the Planets; as to *Venus*, that is, *Shar*; in the honour of whom their Feasts were celebrated by the same rites that the Roman *Saturnalia*, the servants sitting down, and their masters attending. So also we might put in *Chiun*, whom some call *Saturn*. But of these, for ought I find, the matter is not so manifest: 'tis onely apparent that they worshipped the Sun and Moon chiefly, and the rest of the Host of Heaven in their order; but of that Order and Manner we have nothing certain yet to say; Time may perhaps favour our industry, and make us acquainted hereafter with that which now we must not be ashamed to confess our selves ignorant of. In the interim we must content our selves with what hath been said briefly concerning their Religious Polity; their Civil Customs shall now take their places. See M. *Selden*.

The King of *Ashur* was assisted in the Civil Government by a treble Magistracy, chosen all out of the gravest and most noble within the Realm. The first sort were to look to the placing of their Virgins according to that manner which shall hereafter be declared; as also to give judgment in matters of Adultery, &c. The second in matters of Theft: The third in the rest.

Physicians these people have none, they being such who cannot save any man by their Profession, till they have lost some by their Practice. The custom here was, that all diseased persons should be conducted to the Market-place, con-

venient provision being made for their safety there. The reason was, that all Passers by should visit them, inquiring out the nature of their Disease, and giving counsel for the remedy out of profitable Experience made by themselves, either in themselves or some others, upon the like occasion. And to this purpose it was provided by a peremptory Statute, that no man should dare to pass by the Market-place till he had made such Inquisition as is aforesaid. *Herod. in Clio. Strab. lib. 16.*

In this Countrey it was not in the power of a private man to bestow his daughter in Marriage, but this was done by a publick Officer appointed for that purpose. The manner was thus.

Once every year all Marriageable Virgins were brought by that Officer into the Market-place, and there set to sale: if they were beautiful, the fairest to those that gave most. When all the best were thus bestowed, the Money which was paid in for them was given to the rest, which were not so comely and meritorious in their Beauty; every one being supplied with a Dowry proportioned to her want. By this means it came to pass that still the Gentry and most Wealthy amongst the Men had the fairest amongst the Women, they being best able both to buy them and to keep them. Contrarily, the Commons and Poorer people, who had not means to compass the best, had means given them to be content with the worst. A Law not so provident as plausible; and however it fitted their Commonwealth, yet it would be very unapt for ours.

Strabo. Herod. ibid.

Here followeth a Custom most detestable and unfit for any. Every Woman throughout all the Countrey was bound once in her life to repair to the Temple of *Venus*, and there to prostitute her Bodie to whomsoever that would but throw down a certain Piece of Money, were it less or more; which Money was given to the Temple, and to the Honour of the Goddess. Their manner was thus: The Women sate down in the Temple, distinguished one from another by little Lines of Cord, which he-

he that would might take away, or break, if the Woman seem'd to be coy, and so take their Strumpet out of the Temple into a by-corner, &c.

The Epistle of *Hieremy* (if that be his which we find annexed to the Apocryphal *Baruch*) maketh mention of this horrible and impious practice.

Αἱ δὲ γυναῖκες περιθέμεναι σχοινία, ἐν δὲ ὁδοῖς ἐγκάθηνται θυμιῶσαι τὰ πίτυρα· ὅταν δέ τις αὐτῶν ἑφελκυσθεῖσα ὑπό τινος τῶν παρεπορευομένων κοιμηθῇ, τὸν πλησίον ὀνειδίζει, ὅτι οὐκ ἠξιώθη ὅμοια καὶ αὐτὴ, οὐδὲ τὸ σχοινίον αὐτῆς διερράγη.

And the Women encompassed with Lines sit down in the Alleys, burning Bran for perfume: but if any of them drawn by some that passeth by lie with him, she reprocheth her fellow that she was not thought as worthy as herself, nor her Cord broken.

This *Venus* also they called *Mylitta*, as they might for as good reason as they did the Moon: but as in their Gods, so in the Names of their Gods, he that readeth shall find notable confusion. Master *Selden* understandeth by *Succoth Benoth* nothing else but this Temple or Tabernacle of *Venus*: from *Benoth* also he deriveth her name. Let the Learned examine it. Be the Conceit true or false, it is attended with an egregious dexterity in the Carriage, and probability in the Conjecture.

The *Assyrians* bury their Dead Corps in Honey for the most part, and cover over the bodies with the Wax. Their manner of Lamentations for the Dead, is to beat their Breasts, and to besmear their Faces with dirt: not unlike in this to the *Egyptians*, of whom see what *Herodotus* writeth in *Euterpe*. *Strabo. Herod.*

Arrian maketh mention of certain Sepulcres of the Kings of *Assur* found by *Alexander* amongst the Fenns in *Babylonia*.

Τῶν βασιλέων δὲ Ἀσσυρίων τοὺς τάφους ἐν δὲ λίμναις ἔφασαν τοὺς πολλοὺς, καὶ ἐν τοῖς ἕλεσι δεδεμημένους. A like place to this I have not as yet found, &c. *Lib. 7. expedit. Alex.*

Their Habit in Apparel was to wear long Garments, one without of Woollen, another under that of Linen; we may call the first a Coat, the other a Shirt: they had with-

out theſe a white Mantle. They alwayes wore Rings upon their Fingers, not without a Seal. They never walked without a Staff, and their Staves had knobs carved with a Roſe or Lilly, or ſuch like. *Herod. Strabo, ibid.*

Againſt *Aſhur* propheſied *Balaam* the Magician, *Eſay*, *Jeremy*, *Zephany*, *Nahum*, and others.

And this was the State of Ancient *Aſhur*, in her flouriſhing times, under the famous Rulers of the Firſt Monarchy.

In this Countrey theſe Kings acted their parts, eſpecially at *Babel* and *Nineve*; the *Aſſyrian* one while bearing rule, otherwhile the *Babylonian*, as hereafter ſhall appear.

Having thus briefly and rudely ſurveyed the Poſition and Diſpoſition of the Land of *Aſhur*, peculiarly and properly taken, eſpecially the two famous and Royal Seats of the *Aſſyrian* Monarchy, *Nineve* in *Aſhur*, and *Babel* in her borders; it remaineth that we addreſs our ſelves to diſcourſe the Succeſſion of her Kings, which Chronologically undertaken ought, according to the Rules of that Art, to proceed either *per ἰμάδας ἢ χεῖρα*, as the Maſter-Chronologer *Euſebius* hath done in his firſt book; or elſe *per annos expanſos*, as the ſame hath done in his ſecond: upon which ſee *Scaliger*'s moſt learned Animadverſions, and his Notes upon the firſt.

But the Injuries of Time have ſo far prevailed againſt the Method of this Monarchy, that we cannot make uſe of any of theſe artificial wayes, the wounds in our Golden Head being ſo near to mortal, that no Principle or Rule in Art may touch them to the quick; and therefore our Induſtry muſt attemper it ſelf to the neceſſity of this *Ataxy* and confuſion, which the Neglect of Ages paſt hath bred in this unfortunate portion of Hiſtory.

The Firſt therefore and moſt Ancient Deſcription of this Kingdom of *Aſhur* was performed by God himſelf, who upon a time diſcovered to the King of *Babel*, in the night-Viſions, the State and Nature of this Monarchy under the form and Figure of a Golden Head. Under the form

of

of a Head, becauſe it bare the firſt and chiefeſt place among thoſe Governments which were eminent in the World. A Head of Gold, Firſt, becauſe it was the moſt renowned among the Monarchies, as Gold among the Metalls. Secondly, for its great and admired Strength, Gold being the ſtrongeſt of all Metalls, becauſe beſt and moſt nearly compacted. And for this cauſe alſo this Kingdom in another Dream of the Prophet's own is compared to a Lion. Thirdly, for its Perpetuity, Gold being the moſt durable Metall, and this Monarchy of the longeſt continuance; which alſo ſeemeth to be intended by the Eagle's wings upon the Lion, for the Eagle is obſerved to be of a laſting Conſtitution, as King *David* intimateth in the 5 verſe of the 103 Pſalm: and notwithſtanding this Bird continueth long, yet ſhe might live much longer, but that her upper Beak crooketh in time over the lower, and ſo ſhe faileth, not with age, but hunger.

See here the Prophet's own Monument, as it is preſerved unto us in the Tongue of the *Chaldeans*.

דניאל

דניאל

אנתה מלכא חזה הוית ואלו
צלם חד שניא צלמא דכן רב
וזיוה יתיר קאם לקבלך ורוה דחיל
הוא צלמא ראשה די דהב טב
חדוהי ודר עוהי די כסף מעוהי
וידכתה די נחש שקוהי די פרזל
רגלוהי מנהון די פרזל ומנהון די כסף
חזה הויתָ עד די התגזרת אבן די
לא בידין ומחת לצלמא על רגלוהי
די פרזלא וחספא והדקת המון
אנתה הוא ראשה דדהבה
ובתרך תקום מלכו אחרי ארעא
מנך ומלכו תליתיאה אחרי די
נחשא די תשלט בכל ארעא ומלכו
רביעיא תהוה תקיפה כפרזלא.

Nebuchadnezar's Vision.

Thou, O King, art this Head of Gold.	*This Image's Head was of fine Gold.*
After thee shall arise another Kingdom inferior to thee.	*His Breast and his Arms of Silver.*
And a third Kingdom of Brass.	*His Belly and his Thighs of Brass.*
And the fourth Kingdom shall be hard as Iron.	*His Legs of Iron.*
And whereas thou sawest the feet part of Iron, and part of Clay; the Kingdom shall be divided, partly strong, and partly broken.	*His Feet part of Iron, and part of Clay.*

In

In this choice Lecture of Antiquity which the *Ancient of dayes* vouchsafed to reade to his Prophet *Daniel*, to illustrate the night and darknes of the King of *Babel*'s Dream, we find the vast affairs of the wider World summ'd up into a Microcosm; a stately Statue of heterogeneous structure indigitates the various passages and different occurrences which had been or were to be in the world; and all this in a Dream, because all these things should pass away like a Vision of the night.

In the Golden Head behold pourtrayed, as it were, the face of the first Monarchy. In the Breast of Silver behold the second, stretching out her two Arms over the two mighty Kingdoms of *Media* and *Persia*. The Brazen Paunch swells out in the Ambition of proud *Alexander*. The Thighs of the same Metall, but weakened by Division, represent the Successours of that great Captain; in special the two more noted Rulers of the North and South. The Iron Legs, lighting upon an Age like themselves, stand out for the *Roman* Fury, whose Martial Presumption, under the protection of their Grandsire the God of Battel, crush'd the rest of the world in pieces like a Potter's Vessel. In the heat of these Commotions behold a Stone, cut out of the Mountain without hands, and falling upon the Statue, grinds it to powder. This Stone the Builders refused, but it is now become the head of the corner. 'Tis that Rock *Christ*, who instead of all these petit *Dynasties* hath introduced an everlasting Kingdom, but his Kingdom is not of this world. In the continuance and increase of this spiritual Dominion the strong union of the Iron Legs divides it self, and becomes partly Clay, whilest the Roman Eagle displayed with two Heads declares that the Power of *Rome* is imparted to *Constantinople*, and the Western Empire fallen under the rising of the Eastern.

So most of the Writers determine, though I will not as yet; but in the mean time I have set down the most ordinary.

Letting pass the rest of the Members, onely the Head is that which we intend to discourse of.

A Golden Head this Prophet styles it: Be it so; but it is now so far distempered with the drossie injuries of Time, that the greatest Alchymist in History can scarce extract one dram

dram of the pure and primigenious metall. *Annius*, a *Dutch Monk*, undertook the cure of this broken Head, thinking to ſalve up the matter by ſtuffing up the wound with forged fragments, obtruded to the World under the ſecurity of old promiſing names of undoubted Grandees in Antiquity; *Egyptian*, as *Manetho*; *Chaldean*, as *Beroſus*; *Perſian*, as *Megaſthenes*, whom he falſly calleth *Metaſthenes*. *Munſter* undertook the defence of this *Annius* his Country-man, but without cauſe or commendation: he that would hear his Reaſons, let him repair to his Coſmography, and reade the beginning of his diſcourſe concerning *Germany*. Many a credulous Reader hath been deceived by giving too much reverence to naked Names, for *Beroſus* his ſake believing *Annius* in that of *Beroſus* which *Beroſus* never dreamed of.

Munſteri Coſmograph. l. 3. c. 8. pag. 362.

Scaliger therefore upon better conſideration and ſtricter examination ſeriouſly abhors him; *Calviſius* both refutes him and condemns him; no Maſter in Hiſtory but denies him: We may conclude him therefore Adulterine, and yet not *inditâ cauſâ*; for in the continuance of this diſcourſe we ſhall be diſturbed with unhappy opportunities to prove him ſo to be. In the mean time this ſuppoſititious Crew ſhall nothing prejudice thoſe pretious Reliques of lawful Antiquity, though they bear the ſame name with the Authors of theſe ſpurious Pieces: for to refuſe the Good becauſe the Bad have uſurped their names, were a conſequence moſt prepoſterous, beſt fitting the ſtubborn Logick of a Jew, who therefore abhorred the true *Chriſt* when he came, becauſe there had been before him a falſe *Meſſias* called by the name of *Jeſus of Nazaret*.

Leaving therefore this faithleſs *Monk* to his unadviſed Admirers, we will follow the ſteps of ſacred *Moſes*, and the beſt of thoſe Jewiſh Gloſſes whoſe Authors have ſate in *Moſes*'s ſeat; where theſe fail us, we ſhall have recourſe to the better *Beroſus* of the two, to the true *Manetho*, *Megaſthenes*, *Alexander Polyhiſtor*, *Diodorus*, *Herodotus*, and *Dionyſius* of *Halicarnaſſus*, *&c.* adding Conjectures where neceſſity enforceth, but with that moderation that ſhall beſt

become our Minority. In the later part of the Monarchy the sacred style of the Holy Ghost will help us in the High-priest's Annals or Chronicles, in the Prophets *Esay* and *Daniel*, and elsewhere. Had the entire works of *Berosus* the *Chaldean* Priest remained perfect to these dayes, or those two Volumes which *Juba* wrote concerning the State of *Assur*, this labour might have had better success: we should also have been much informed by *Abydenus*, had not he suffered wreck with the rest under the injurious behaviour of a careless Age. However we will make the more of those choice Remainders which are yet left, out of which we will endeavour tenderly and carefully to gather together the decayed Pieces of this maimed Monarchy.

Though this Historical Work in hand be in nature Practick, yet it must be indebted to the Theory of this Art for some certain terms, as *Æra's* or *Epoche's*, *Characters* of the Sun and Moon's Circle, the Eclipses, and the Letters Dominical. First of all, an *Æra* in Theorical History is a certain bound or *Terminus à quo*, whereby they restrain the infinity and indifferency of Computation. It was called *Æra* from an indifferent errour which escaped the Transcribers of the *Spanish* Computation. So *Sepulveda* (and he a *Spaniard*) conceiveth in his book of the Correction of the *Roman* Year, where he saith that his ancient Countreymen, for the great respect they bare to *Augustus Cæsar*, thought nothing more worthy then his Name, from whence matters notable might bear their Date; and therefore when they would point out a time wherein such or such a thing was done, they said, *Annus erat Augusti*, it was such a year of *Augustus*. That form in time began to be contracted, when men wrote in haste, so that instead of *Annus erat Augusti* they set *A.er.A.* and after a little more negligence put this together and spelt it into a word of Art; so that now *Æra* in History signifieth a determinate and set time from whence Chronologers account their years, as each man dateth his Letter in the *Æra* of our Lord, when he setteth down (as we do at this time) dated the 20 of *December*, in the year, that is, in the *Æra*, of *Christ* 1630.

In libro de correctione Anni.

Scaliger

Scaliger lighting upon this Conjecture of *Sepulveda*, reprehends both the Conceit and the Author. The Conceit, because false, as he intimateth in the Chap. *de Æra Hispanica*, maintaining that the word *Æra* signified as much with the ancient Latines as *Summa*, and that in old *Spanish* Monuments it was not set *Æra*, but *Era*, and therefore could not be corrupted out of *A. er. A.* The Author he reprehendeth, because he seemeth to be so far in love with this new Conceit, that for no other reason he writ the whole book of the Correction of the *Roman* Year, onely to acquaint the World with this plausible device. A hard Censure from a matchless man, for whom it had been happy that he had been ignorant but of this one thing, That he knew so much. *James Christman*, *Keckerman*'s most learned Master, fetcheth this word out of his *Arabick*: It was called *Æra*, saith he, from *Arah*, which in the *Arabians* Tongue signifieth *Computare*, To reckon. The Reader may enjoy the privilege of this variety, and take his choice; if he take them all, he may perchance lack the right; and he shall not take much amiss if he take any: by either, and by that we have said, he may easily understand in what manner the word is used in History.

Lib. de Emendatione temp.

Christm. in lib. de connexione Annorum.

Instead of *Æra*, which the Latines used, the Greeks write *Epoche*, the same in effect, it being derived from the word ἐπέχω, signifying *Inhibere*, because an *Æra* or *Epoche* doth restrain matters noted in Antiquity to that certain time which is so called. Concerning the Circle of the Sun and Moon each Almanack can tell. As for Eclipses, the *Babylonians* being great Astronomers observed the most that were visible in the Horizon of *Assur* during the space of this Monarchy, as *Callisthenes* searched out in the *Chaldean Archives* at the request of *Aristotle* in the time of *Alexander*. But these φαινόμενα came not to our hands, where any such Observation shall be found to be; we will make use of that which is left, and grieve for what is lost.

Simplicius in secund. lib. de Cœ'o.

That which first requires our diligence is, to find out whether this Monarchy were the first; which will prove a question, though it is not ordinarily doubted of. The rea-

son of the Question is the Account of *Africanus*; which *Scaliger* following findeth it to reach backward beyond the Floud, and therefore he setteth down, according to *Julius Africanus*, two Dynasties before this of the *Assyrians*; the first of the *Chaldeans*, whose State was overthrown by the *Arabians*, and then theirs by the *Babylonians*. The Scripture maketh no mention of any King before *Nimrod*, and this Monarchy of *Syria* is amongst all the Greeks and Latines accounted the most ancient: yet if it were as *Julius* saith, then were they but some petit Governments; or else, which is most true, this *Assyrian Monarchy* was the first after the Floud; which is also the very mind and speech of a great Doctor among the *Jews*.

In libello Canonum Isagogic.

R Aben Ezra.

The second thing to be done is, to find out the *Æra* of this Monarchy, when it first began. Which that it may be the better performed, we must first make sure of the great and grand *Epoche* of the World's Creation, unto which the most of Nations direct their Chronologies. Supposing therefore out of Christian Philosophy that this World had a beginning; 'tis most probable that it began in some Cardinal Point of the Celestial Motions, either in the Solstice or in the Equinox. *Gerard Mercator* supposeth the World's Creation to have been about the Summer Solstice, the Sun being in *Aries*; but the contrary will appear. The greatest controversie holds to the Equinoxes; the most holding that the Creation was in the Vernal Equinox; the best, in the Autumnal. The *Seder Olam* or Jewish Chronology relates, that there was a great Disputation between Rabbi *Josus* and Rabbi *Eliezer* concerning this *Æra*; Rabbi *Josue* striving for the Vernal, *Eliezer* for the Autumnal. The latter will be found to be the most orthodox in the Opinion, as shall thus appear.

And first, no man can question but that the World began in that Period from whence the old World reckoned their years; which he that maketh trial shall find to be from the Autumnal Intersection, as is most apparent in accounting the time of the Floud. *Scaliger in cap. de Cond. Mundi.*

This

This manner of Computation *Abraham* taught the *Egyptians*, as an ancient Author, *Alexander Polyhistor*, testifieth. This Custom the *Egyptians* long retained, the Opinion alwayes: for so, according to their mind *Julius Firmicus*, the great Astrologer, reporteth that this was current, that the World was created *in posterioribus Libræ*; as we find, saith he, in the Barbarian Sphere. He spake with a respect had to the *Phænomena* of his time: but it appeareth plainly what the *Egyptian* Sphere, which he calleth *Barbarian*, had determined for the *Epoche* of the World's Creation.

Euseb. l. 9. de Præp.

See for the reason the great Critick upon the *Sphæra Barbarica* of *Manilius*.

The like Attestation may be observed in the ancient *Hetrurians*, whose custom was at the beginning of every Year, instead of other Calendars, to fix a Nail in their great Temple, which *Festus Rufus* and *Livy* witness to have been done in the Autumn.

Adde hereunto, that *Moses* calleth that the seventh Moneth which in some part answereth to the Autumnal Equinox. This Moneth was called *Æthanim*, which the *Chaldee* Paraphrast expounding, confirmeth all that hath been said in these words.

The Moneth *Æthanim*, which is now the seventh, was anciently called the first Moneth. Wherefore the Almighty God layed the foundations of this greater World in the first day of the week at Even, beginning the 26 of *October*, the first portion of *Aries* being in the first House, and the first of *Capricorn* in the tenth, *Libra* in the seventh, and *Cancer* in the fourth. The Sun, if then he had been, should have entred the first degree of *Libra*, *Mercury* the twelfth, and *Venus* the fourteenth; the Moon at the Conjunction; *Saturn* in the first of *Aries*, *Jupiter* in *Virgo*, *Mars* in *Leo*, and the Dragon's head in *Pisces*.

This was the Figure of the Heavens when they were first formed, the same being astronomically calculated and erected according to *Tycho*'s Tables. See *Calvisius*.

The *Æra* of the Deluge reckoned from hence will easily appear out of *Moses*: who listeth to search his Genealogies of the old World, shall find the summe to be 1656 years, with a fraction of 46 dayes.

The

The Septuagint accounteth more, the *Samaritans* less. *Computus Samariticus ad Scaligerum*, [illegible] &c. [illegible] *id est, Min Adam el Motho Meeth Shanah, &c.* From Adam to his death are 130 years, &c.

Seder O'am Rabba & Zutah.

That which we have set down is the Account of the Hebrews, both in their great Chronology and the less, and is most agreeable to their great Prophet *Moses*. These things being done, we shall the better find out to what *Æra* our Kingdom of *Ashur* must be referred, which shall be found out in this manner.

A priori this cannot be, but *à posteriori* thus. It must be observed in what year the City of *Babylon* was taken in the time of *Alexander* the Great, and that may easily be accomplished by the help of the Olympiads and *Nabonassar's Æra*. *Calvisius*, with others, hath done it to our hands, and it is exact: It was, saith he, in the 3619 year of the World. This year of the World was the 1902 year of the Babylonish Monarchy, as the *Chaldeans* themselves declared to *Callisthenes* the Philosopher, who was imployed in this search at the entreaty of his Tutor *Aristotle*: the latter summe being deducted from the former, there remaineth 1717, the *Epoche* or *Æra* which we sought for, within a small matter. And for this we are greatly engaged to the dexterous care of our great Philosopher, whose diligence if it had not here also helped us, the beginning of this Kingdom had put Chronologers to an endless labour. And now we dare believe *Diodorus*: he saith that the State of *Ashur* stood from the first to the death of *Sardanapalus* 1360 years: from thence to the taking of *Astyages* by *Cyrus*, *Ctesias* a Physician of *Cnidus* accounteth 313 years, which thing happened in the year of the World 3391, in the first year of the 55 Olympiad: so 313 added to 1360 make up the summe of 1673, which deducted out of 3391, the year of the destruction of the *Medes*, there remaineth for the *Epoche* of this Babylonish Monarchy 1718. Wherefore from hence we must begin to reckon the Acts, Lives and Successions of these Kings of *Ashur*. We begin therefore with the first, to wit, *Nimrod*.

Simplicius in secund. lib. de Cœlo.

NIMROD.

NIMROD.

Annus Mundi 1718. *Ante Christ. nat.* 2230.
Cycle of the Sun 18. *Cycle of the Moon* 12.

Nimrod.

NImrod was the son of *Chus*, and he the son of *Cham*; for so saith *Moses*, *And Chus begat Nimrod*; and going forward, describeth the man to be a *mighty Hunter*, so famous, that it became a Proverb to say, *Even as Nimrod a mighty hunter before the Lord.* The Text plainly sheweth that this *Nimrod* was a King, when it saith that the beginning of his Kingdom was *Babel*; the same also in the same words declareth that he was a *Babylonish* King: So that our Monarchy was begun at *Babel* by *Nimrod*. In that he was called a Mighty Hunter, *Aben Ezra* expoundeth it in the better part; but for that he is reprehended by *Ramban*, who affirmeth that he was indeed a Hunter, but not to procure God's Altars

Synchronismi.

THe Language is confounded, and the Earth divided.

And therefore a Man of note born at that time was called *Peleg*, that is, *Division*, from פלג *dividere*.

In *Nimrod*'s time *Serug* deserveth to be remembred, if that be true which *Suidas* writeth; Σερὺχ ὧν ἀγαλματοποιὸς, καὶ διαφόρων ὑλῶν εἰκόνας ἐργαζόμενος.

The Author saith he was a Carver of Images; nay, he addeth that he was a Teacher of Idolatry. If so, then this might be the man that made *Nimrod* God. See *Suidas* in Σερὺχ, and the same in *Estiaus* of *Miletum*, whence *Suidas* had it. *Euseb. Scalig. pag.* 13.

Nahor is born in the thirtieth year of *Serug*; he lived one hundred and

Nimrod.

Altars Offerings, as the other supposeth, because it is said he was a Hunter mighty before the Lord; but he was called a Hunter, because he was so indeed; but not so onely, but an Oppressour too: his continual conversation with bruteBeasts changed his Humane disposition into a barbarous and agrestick behaviour; and the privilege of Dominion which he had long used over the Beasts, he began to usurp over Men. So *Ralbag* expoundeth; He began, saith he, to be Mighty; that is, (saith the Rabbin) ר׳ל שהוא החיל לרדוף אחר השדרת *Parash. Noach.* *fol.* כ׳א because he began to hunt afterDomination or Principality. The same Rabbi in the same place saith, that he was call'd a mighty Hunter, שהוא היה גדול צוד האנשים ולהכנוום תחתיו because he was mighty to hunt Men, and to subdue them under him. *Don Isaac Abarbinel* intimateth a reason of Mens subjection to him, שעשה עצמו גבור ציד

Synchronismi.

and forty eight years, and was *Abraham's* Grandfather.

Nimrod teacheth the worship of the Host of Heaven, maketh the Sun the greatest God above, and himself below. See *Abarbinel* upon *Genesis* at these words, חלך משם אל פרס ולמד את הפרסיים לעבוד את האש באמרו אלותם שהשמש הוה אלוה גדול *Abarb. in Par. Noach.*

Of the Worship of the Sun we have already discoursed in the Manners of the *Assyrians*. From these the Idolatry spread it self to the *Egyptians*, *Persians*, *Medes*, and throughout the whole world: No Nation but worshipped the Host of Heaven. The *Scythians* worshipped the North-Star, and called it the Iron immoveable Nail. As for the Planets, they were the constant Gods of all Countries, to whom the very Week-dayes have been by the most ancient Nations religiously dedicated. We will instance onely in our own. Sunday

Nimrod.

ציד צודה החיות וכובש
אותם ונראה בני אדם
שהדוגים והאר יוה
היו נכבשים לפניו עם
כל חזוקם ג"כ יראים
מפנו ונכבשים לפניו

that is, Because he made himself a mighty Hunter of Beasts, and subdued them, the Sons of Men seeing that Bears and Lions were subdued before him with all their might, they also for fear of him submitted to him.

It appeareth therefore by the general consent of the Hebrews, that this *Nimrod* was the Founder of the Babylonish Kingdom, and that by a tyrannical kind of Absolute Power he subdued the World to this new kind of Government.

Among the Greeks hear what *Epiphanius* hath said, Ἀρχὴ συμβουλείας ἀθροισκοῦ καὶ τυραννίδος γίνεται Νεβρὼδ, Νεβρὼδ γὰρ βασιλεύει υἱὸς τοῦ Χοῦς τοῦ Αἰθίοπος, &c. Others have said as much.

Some have thought this *Nimrod* to be *Ninus*, others to be *Belus*; both un-

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day and Moon-day from the *Sun* and *Moon*; Tuesday from *Tuisco*, *Mercury*; Wednesday from *Woden*, *Mars*; Thursday from *Thor*, *Jupiter*; Friday from *Friga*, *Venus*; Saturday from *Seater*, *Saturn*.

These were the first Gods the Greeks knew, & therefore they call'd from these all other Θεοὶ, ἀπὸ τοῦ θεῖν, because these kept their continual course without interruption.

The *Paonians* adored the Sun under the form of a Cup-dish: Ἄγαλμα δὲ ἡλίου Παιονικὸν δίσκος βραχὺς ὑπὲρ μακροῦ ξύλου, *Maximus* the *Tyrian*, *serm.* 38. because the Sun seemeth to resemble that form: and therefore δίσκος is sometimes taken for *Solis Orbis*.

The reason that moved *Nimrod* to command the Worship of the Sun was, First, the manifold benefits redounding to Men by this most glorious Planet. Secondly, because the Sun was chief amongst the Planets, which these Nations easily

Nimrod.

unadvisedly: for that *Nimrod* was not *Ninus*, *Justin* approves out of his Author *Trogus Pompey*; for it was, saith he, from the beginning of this Monarchy till the time of *Sardanapalus* 1300 years: but he reckons that beginning from *Ninus*: but we have proved before, that the *Epoche* of this Kingdom comprehendeth 60 years more, and therefore cannot begin in the reign of *Ninus*, but 60 years before; which 60 years must be restored to some King before *Ninus*, either to *Nimrod* or *Belus*, or else divided between them both; and that is most likely, because *Eupolemon*, an ancient Author, maketh mention of *Belus* the second, which could not be without some reference to a Predecessour of the same name; and this without all question was our mighty Hunter, who after he had possessed a world of degenerate minds with the Opinion of his Greatness, easily wrought the unsettled Fancies of the vulgar sort into

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knew by their great searches of Astrology.

Nimrod teacheth the Worship of Fire, as seeming to bear a great affinity with the Sun; or else because it was the custom of *Sem's* God to answer by fire, as at *Abraham's* Offering, when the Birds were divided, and, as some think, at *Abel's* Offering; for this was a great argument of God's acceptance, if he consumed the Offering: which is the reason that where the English Metaphrase readeth, *Thou shalt accept our offerings*, *Psalm* 51. the Hebrew saith, *Thou shalt consume, &c.* The like was done in the time of King *Solomon*, and in the time of *Antiochus Epiphanes* under the *Maccabees*, whereof see *Josephus* in his Hebrew History.

It might therefore come thus to pass, that these perceiving that there was a Voice came in the Fire, and the Fire only appeared and consumed the Offerings, upon this conceit they thought reverently of the Fire. This

Idolatry

Nimrod.

into a necessity and undoubted superstition. The true God they had forgotten, or else they never knew him; a God they must have, *quia nulla gens tam barbara, &c. Nimrod* opposeth the fortitude and felicity of his designs, and easily intrappeth a multitude to worship him, who must needs worship some one, and besides him knew not whom: therefore instantly they call him *Baal*, or, as we corruptly write, *Bel*; which in our Language signifieth a *Lord*: And because after his death another succeeded both in his Place and Name, he was called *Bel* from his Dominion, and *Bel* the second because *Nimrod* had reigned before him. This conjecture can produce a Patron to inforce the probability; 'tis *Abarbinel* upon that place in *Esay*, *Bel is bowed down, and Nebo stoopeth.* His words are these,

וכתבו המספרים
הלטינים שנמרוד שמלך
ראשין בבבל עשה עצמו
אלותי וצוחי שיעב דוהו
כי

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Idolatry also was not contained within *Ur* of the *Chaldees*, but the *Persian* had it in high estimation. *Herod. Diodor. Q. Curtius, Arrian, Strabo, &c.* After these the *Trojans*, then the *Romans*.

Maximus Tyrius very elegantly reprehendeth this kind of Idolatry in his Sermon aforesaid. *Suidas* and *Ruffinus* tell a story of our *Chaldeans* concerning their God Fire. *Suidas* thus, Χαλδαῖοι τὸ ἴδιον θεὸν, ὅσπερ ἐστὶ τὸ πῦρ, &c.

The summe is, that the *Chaldeans* once upon a time carried their God about to try the mastery amongst all others: so it came to pass that the Fire consumed all Gods that were made of Brass, Gold, Silver, Wood, or Stone: but when they came to *Egypt*, *Canopus* the Priest wrought wilily, and to save the credit of the old Gods makes a new in this manner. He takes an old water-vessel full of holes, stop'd up with wax, and upon this he sets the head of an old Idol: in

Nimrod.

כי הוא אשר וגו׳ Reade the reſt in that place.

The Rabbin ſaith that the Latine Scribes have written that this *Nimrod*, who reigned firſt in *Babel*, made himſelf a God, and commanded that they ſhould ſerve him, becauſe 'twas he that firſt had builded *Babel*, *&c.* after this he made an Idol after his own image, and called it *Rel.*

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comes the Fire, and being placed under the God, the wax melts, and the Fire was extinguiſhed. From henceforth the Fire loſt its credit among all Nations, as it is at this day.

Synch. Of

To this purpoſe the Rabbin concerning the Stature of *Nimrod*. I had ſaid nothing, had not *Methodius* ſaid too much; who affirmeth, and from him *Lucas Tudenſis*, that this *Nimrod* was no leſs then ten Cubits high. Believe this that will; if it were or could be ſo, the Seventy Interpreters did well to call him a Giant.

Of the manner of his death, *Annius* hath made *Beroſus* lie, Spirits took him away: and *Funceius* will needs believe this, as appeareth by his Gloſs upon the Fiction, that is, (ſaith he) The Devils took him away for his grand impiety, &c.

Cedrenus ſaith that *Nimrod* was called *Euechous*. This he took from an ancient Author, *Eſtiaus* of *Miletum*, whoſe words are theſe:

Οἱ Χαλδαῖοι πρῶτοι ἀνηγόρευσαν ἑαυτῶν βασιλέα, ὃν πρῶτον Εὔηχον, ὁ παρ' ἡμῖν Νεβρὼδ ἐβασίλευσεν· which either are the words of the Author we have ſaid, or elſe *Euſebius*. *Vide Euſebium Scaligerianum pag.* 14.

I find in one of thoſe Manuſcripts which were tranſported from *Barœius* his moſt famous Library to the Univerſity of *Oxford*, an obſervable Abſtract of Chronology deduced from *Adam*: thence I tranſcribed what I found moſt convenient for the illuſtration

Nimrod.

tion of that which we have now in hand. First therefore, for the Life of *Nimrod* the Abstract saith thus:

Μετὰ δὲ ταῦτα γέγονέ τις γίγας τὄνομα Νεβρὼδ, ὑὸς Χοῦς τοῦ Αἰθίοπος, ἐκ φύλης Χὰμ, ὃς κτίσας τὴν Βαβυλῶνα πόλιν, καὶ πρῶτος καταδείξας κυνηγίαν καὶ μαγείαν. *Et paulò post*; Οἵ γε τὴν Νεβρὼδ λέγουσιν ἀποθεωθέντα, καὶ γενόμενον ἐν τοῖς ἄστροις τοῦ οὐρανοῦ ὃν καλοῦσιν Ωρίωνα. *Rursus*; Γενόμενος δὲ οὗτος δυνατὸς πάνυ, καὶ πολλοὺς ὑποτάξας καὶ κυριεύσας, πρῶτος κατέδειξε τὸ βασιλεύειν καὶ κρατεῖν τῶν ἄλλων ἀνθρώπων, &c.

Tale aliquod ad Cedrenum lego, & ad Chronicon Alexandrinum, ubi vide.

See also *Cedren* for this of *Orion*, and the *Chronicon Alexandrinum.*

The Author, we see, giveth a pregnant testimony to what we have said, adding also one thing more then we knew before, that this *Nimrod* at his death was Deified, as in his life we have proved: so that he seemeth to be a God of some note; but, if we mark, we shall find that his Divinity transcends not the eighth Sphere.

As his Place was changed, so his Name; that from Earth to Heaven, this from *Nimrod* to *Orion*. The Greek Poets would laugh at this, as we will now at them, having undoubtedly found the truest meaning of this Constellation. I will not burthen the Discourse, nor imploy the Page with their vain Fictions; who lists elsewhere to see them, let him repair to *Hyginus*, *Aratus*, *Manilius*, *Stoffler* upon the Sphere of *Proclus*, and the nameless Scholiast upon *Cæsar Germanicus* that was found in *Sicily*. This onely I may say, that the Conceit was truly Poetical, ποιητικὴ, that is, merely made, not told, as having no footstep in Story, nor foundation in Verity, save onely their misconceit of the name *Orion*, *quasi Urion*. This infirm Gloss upon that word, however at the best not able to stand by it self, was after made far more impotent by their halting between two Opinions; one while conceiving *Orion* to be that he is, another while to be *Arctophylax*; far widely guessing, the

Nimrod.

the one being in the North, the other in the South. See *Hesychius* in Βοώτης. But how well our Author accordeth with the truth, we shall see and greatly approve. That *Orion* was a Hunter, the Greeks themselves confess: so *Theon* upon *Aratus* his *Phænomena*, pag. 539. of that which was printed in Quarto at *Paris*.

Moses recordeth the like of this *Nimrod*; the Fables also say he was a King; and in *Jansson*'s Globes he is called *Bellator fortissimus*. The Astronomers of *Arabia* call him الجبار *Algebar*, that is, as the LXX. doth, the Giant. All this agrees. Adde hereunto his posture in the Heavens, highly becoming his profession. To shew he was a Souldier, he is placed with Sword and Buckler, and is therefore called by the sweetest Poet θρασὺν Ὠρίωνα. To betoken his Huntsmanship, he holdeth in his hand the skin of a wild Beast: and in the Asterisms of *Cæsar Germanicus* he hath a Bow ready drawn. Besides this he hath a Hare at his feet, and the two Dogs behind. Let now the Reader judge: nay, *Homer* saith, that is *Orion*'s dog, in these words,

Musæus in Her. & Leandro. οὐκ ὄψομαι δόντα Βοώτην οὐ θρασὺν Ὠρίωνα.

Ὅν τε κύν' Ὠρίωνος ἐπίκλησιν καλέουσι·

to which *Theon* in *Aratus* addeth, ὅτι κυνηγῷ ὄντι Ὠρίωνι συνηκολούθει ὁ κύων, &c. because *Orion* being a Hunter must have his Dog to follow him. Of this *Orion* *Moses* maketh mention, if he wrote the Book of *Job*, chap. 9. ver. 9. yea, God himself, in the 38. of that Book, because he had to deal with an *Arabian*, questioneth him in his own Astrology, *Canst thou bind* (saith he) *the swift influence of the Pleiades, or loose the bands of Orion?* The Original in both places, as also in *Amos*, who had it from hence, is כסיל *Cesil*, so called from the inconstancy of the Weather at the Astronomical Ascension of this Constellation: from whence also their Moneth * *Cisleu*.

* *Cisleu* from *Cesil* because of the inconstant weather which is caused at the rising of this Star; for *Cesil* signifieth *Inconstancy*. Of this see *R. Benjamin* in his *Itinerary*.

That

Nimrod.

That this *Cesil* here signifieth a Star, all agree; the difference is amongst them, which of all those innumerable Lights this *Cesil* should be. *Hierome*, by the instruction of his Jew no doubt, translates it *Orion*. *Rab. Jonah* in *M. Kimchi* saith, כתב רבי יונה כי הוא כוכב גדול נקרא בערבי"סוחיל that by this *Cesil* is meant that great Star which the *Arabians* call *Sohel*: this *Sohel* is not *Orion*, but *Canopus*, a bright Star that strikes the Horizon of *Rhodes*, and is placed in the *Argonavis*, as *James Christman* most truly collecteth out of the *Arabian Alfraganus*; and for this cause the learned Linguist turns head upon the whole strain of Interpreters, who translate (with a general consent) *Orion*. I will not be so bold, because I am not so well able; yet I should ask his leave to follow the old Interpretation for one reason of my own, because I see the *Chaldee* Paraphrast renders that word *Cesil* by נפלה which signifieth a Giant; and therefore in all probability intended this mighty Hunter, great *Nimrod*, bold *Orion*.

Rab. Jonah in Rab. Kimchi.

The Reader may perchance ask one question, Why *Nimrod*'s name should be changed into *Orion*. I answer, as near as I can conjecture, that this is the reason; Being upon the Earth as he was, he was fitly called *Nimrod*, which signifieth a Tyrant; but when he began to be numbred among the Stars of Heaven, he was not unaptly termed *Orion*, אוריון from אור, *Or*, which signifieth the Sun, in the Plural in *Chaldee* אורין *Orin*, which signifieth the conspicuous Lights of Heaven, as these Stars in *Orion* rise to the Elevation of *Chaldea*, glittering * upon the Equinoctial in the North and South part of Heaven.

* Ἡ μὲν τοῦ Ὠρίωνος ζώνη κεῖται ἐπὶ τοῦ ἰσημερινοῦ.
Hipparchus of *Bithynia* in his *Asterisms*.

Belus

Belus 2.

THis *Belus*, whether he were the Son or Nephew of *Nimrod*, or what Affinity to him he might have, Antiquity discovereth not. *Reyneccius* is bold to conceive that this was *Arphaxad*: if ye ask the reason, he answereth, Because S. *Cyril* calleth this *Belus Arbelus*, which he endeavoureth to wring out of *Arphaxad*. The conceit, as I conceive, is slender, though this Author deserveth well of all Historians.

Sanchuniathon, an ancient Author among the *Phœnicians*, affirmeth that this *Belus* was the son of *Saturn*; this was *Nimrod*, so called by the profane Authors, as many have conceived: If so, then *Nimrod* is he of whom *Ovid* speaks, that in his time the Golden Age flourished. So *Eupolemon*.

Certainly that Conceit of the Poets, in comparing the Ages of the World to Metals, seemeth to have sprung from *Daniel*'s own Comparison, which he relateth out of the King's dream concerning

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OF the *Sicyonians* see *Pausanias*, *Suidas*. *Homer* remembreth them, Ἰλιάδ. β'.

The Kingdom of the *Sicyonians* was founded in the Reign of *Belus* in *Peloponnesus*.

Σικυωνίων πρῶτος ἦρξεν Αἰγιαλεὺς, ἐπὶ Βήλου καὶ Νίνου γεγονώς. Euseb. λόγῳ πρώτῳ. The same see also in the Successions of *Africanus*. Both say that this Kingdom was first founded by *Ægialeus*, from whom *Peloponnesus* was first called *Ægialia*. Note the Antiquity of the Greeks, whose first beginnings were founded in *Sicyonia*; which place was so called from *Javan*, who first pitcht his Tent there. For *Sicyon* is סוכות יון *Succoth Javan*, or it may be set *Succah Jon*, the dwelling of *Javan*, by whom

Belus 2.

ing the Head of Gold, the Arms and Shoulders of Silver, &c. In that sense *Nimrod* might be *Saturn*, and *Belus* might be his successor, to wit, *Jove*; for so this *Bel* was called. And thus, forgiving *Ovid* the fable, this is nothing else but what he hath said, That the Golden Age, that is, the Age designed by the Head of Gold, was in the dayes of *Saturn*, that is, *Nimrod*. 'Tis ordinarily granted that *Ovid* had seen the books of *Moses*, and under the same privilege he might also reade the Prophet *Daniel*; fetching his Golden dayes from hence, and *Saturn* from thence.

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whom throughout the whole Scripture the Hebrews understood the Greeks: Hence *Iones*, and the *Ionick* Tongue, in which the most ancient Poets are extant.

Terah the father of *Abraham* is born.

Whereas this *Bel* was called *Jove*, it is to be understood, that as *Bel* was a name proper at first to the true God, (for so he is called in *Osee*) so *Iehovah* also was a sacred expression of the *Trinity in Unity* at the first, and afterwards by the sacrilege of a crooked generation unaptly given to these arrogant Kings. *Belus* perhaps first called the Sun so, and himself afterwards; as *Nimrod* did the Sun by the name of *Bel*: which name the Sun still kept in *Phœnicia* long after these times, for there they called the Sun *Baalsemen*, that is, the Lord of Heaven. And that the Sun was called *Iove* the Devil confesseth in the Oracle of *Apollo Clarius*,

Φράζεο τὸν πάντων ὕπατον Θεὸν ἔμμεν' Ἰαὼ,
Χείματι μὲν τ' Αἴδην, Δία δ' εἴαρος ἀρχομένοιο,
Ἠέλιον δὲ θέρευς, μεταπώρου δ' ἄβρον Ἰαώ.

Belus 2.

When or where this *Bel* died it is unknown, and how many years he lived is altogether as uncertain: this onely is true, that 60 years must be distributed between him and his predecessour, but at what proportion this distribution should be made is no way manifest.

Ninus.

THis *Ninus* was the son of *Belus:* so all profane History affirmeth by a common consent; *Justine, Diodorus,* and the rest.

The brief discourse of this King's life see in *Justine. Ctesias* of *Cnidus* wrote the better part of his more noble Expeditions, but *Diodorus* confesseth that none ever writ them all. *Diodorus ex Ctesia.* He made war with many Nations, and was the first, as these Authors think, that violated that Community which men formerly enjoyed. It seems he was the first that they knew; but *Moses* telleth us of one before him, and *Eupolemon* of another.

Ninus made war with the

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FRom *Ninus* to *Sardanapalus* are 1300 years. *Justine* out of *Trogus Pompey.*

Zoroastres reigned in *Bactria. Justin.*

Farnus in *Media. Diod.*

Arianus in *Arabia. Diod.*

Barzanes in *Armenia. Diod.*

In the time of *Ninus* also *Vexores* was King of *Egypt, Tanaïs* of *Scythia. Justin. ex Trogo.*

Salian thinketh it absurd that there should be any King before the division of the World, and therefore condemneth *Julius Africanus* for his Dynasties of the *Arabians,* and reprehendeth *Justine* for these Kings of *Egypt* and *Scythia,* which are set down by *Trogus Pompey,* so as if the Succession had been

Ninus.

the King of the *Bactrians*, in which war his Captain *Menon* fell in love with *Semiramis*, in which ſute *Ninus* was Corrival, and got the Gentlewoman, not her good will; doing not what ſhe would, but what he liſted: for that *Menon* becomes deſperate, and for the loſs of his Love caſts away himſelf. *Cteſias.*

Colophonius.

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been long. But *Iuſtine* and theſe Authors deſerve our credit. For the *Æra* of the *Egyptian* Dynaſty, or the *Scythian*, I find in the falſe *Beroſus* too much, elſewhere too little. *Diodorus* is beſt; but with him the firſt Kings of *Egypt* were all Gods. See further *Diod. lib.* 1.

In the reign of Ninus great Abraham was born.

Becauſe the Nativity of this famous Patriarch *Abraham* is of ſpecial note and uſe in Hiſtory, it ſeemeth to deſerve more at our hands then to be careleſly committed to the protection of a bare Aſſertion; meriting rather ſome peremptory proof, eſpecially ſince learned *Scaliger* hath conceived the contrary. Rather therefore then we will doubt of his credit, we will for his ſake call the truth in queſtion, doubtingly demanding

Whether *Abraham* were born in the 43 year of King *Ninus*, yea or no.

A great Maſter in Hiſtory, and our onely Guide in Chronology, affirmeth, *Euſebius Pamphilus*, and he out of the reverend Reliques of old *Caſtor*, *Thallus*, &c. firſt in his firſt book, and again in his ſecond, which he calleth his Κανὼν Χρονικός. In both he uſeth theſe and the ſame words:

Νίνυ τῦ βασιλέως Ἀσυρίων τεσσαρακοστὸν τέτον ἄγοντος ἔτος τῆς βασιλείας, γίνεται Ἀβρὰμ, &c. The ſame Author pleaſing himſelf in the verity of this perſuaſion, repeats the ſame again in his Evangelical Preparative, where he beareth witneſs to himſelf and to what he had ſaid elſewhere, —— Ἐπὶ Νίνου ἤξεις

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τὸν Ἀσσύριον, ὃν πρῶτόν φασιν ἁπάσης τῆς Ἀσίας, πλὴν Ἰνδῶν, κεκρατηκέναι, οὗ Νῖνος, ἐπώνυμος πόλις, ἢ Νινευὶ παρ' Ἑβραίοις, ὠνόμασται· καθ' ὃν Ζωροάστρης ὁ Μάγος Βακτρίων ἐβασίλευσε. Νίνου δὲ γυνὴ καὶ διάδοχος τῆς βασιλείας Σεμίραμις, ὥς' εἶναι τὴν Ἀβραὰμ κατὰ τούτους. Ταῦτα μὲν οὖν ἀποδεικτικῶς ἐν τοῖς πονηθεῖσιν ἡμῖν χρονικοῖς κανόσιν οὕτως ἔχοντα συνέστη. The Reader may be pleased to note his confidence in these words, ταῦτα μὲν ἀποδεικτικῶς· and his great industry herein in those, πονηθεῖσιν ἡμῖν χρονικοῖς, &c. *George Cedren* and *Epiphanius*, no way mistrusting such elaborate Canons, take it for granted, proposing and approving the Authority of this great Chronologer. Νίνου δὲ τοῦ πρώτου βασιλέως τῶν Ἀσσυρίων τεσσαράκοστον τρίτον ἄγοντος ἔτος τῆς βασιλείας, γεννᾶται. Wonder we then what should move great *Scaliger* to set down *Abraham* born in the year of *Beluchus*, long after *Ninus*. His follower and admirer, *Helvicus* hath no other reason but the authority of his great example. The truth is, *Scaliger* confesseth that his fore-runner in this conceit was *George Syncellus*, a Monk. This *George* was learned, but (in the opinion of *Scaliger*) a most severe Critick, and censorious judge of *Eusebius Pamphilus*, whose Chronology he transcribed and examined. In his Examination he found that *Eusebius* undertaking to follow *Africanus*, yet when he comes to the *Trojan* times forsaketh him, interrupting the succession by rasing out four Kings at once. Thus indeed *Eusebius* hath done. *Salian*, a diligent Writer among the Moderns, excuseth the errour of his History by the Heresie of his Profession: as if an *Arrian* (if he were one) might not be a good Historian. We shall forbear to seek to save his credit, by discovering so much of his infamy: but the reason why he thus did, was to rectifie the errours of *Africanus*, whose Chronology though it will no wayes hold in all points, yet it best agreeth this way;

κατὰ τοῦτον τὸν χρόνον Νῖνος ἦν, καὶ Σεμίραμις, σύγχρονοι ὄντες τῷ Ἀβραάμ. *Ita Eliphanius lib. 1. pag. 10. edit. Basil.*

Cedrenus in Compendio Histor.

Animadversion. Scalig. ad Eusebium, pag. 15 & in Notis.

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way; for if we restore him his four Kings again, he himself will be found subject to greater inconveniences, and more abound in Anachronisms then before. This I then rather incline to, for my own particular, because I have considered, that though *George Cedren* professeth himself in the first page of his Work constantly to follow the aforenamed *Syncellus*, yet in this matter he refuseth him; at once acknowledging and leaving his errour: for *Cedren* plainly setteth down our Patriarch born in the 43 of *Ninus*, as aforesaid. Thus to the probable falshood of renowned *Scaliger*, we have set down the probability of the contrary; to his Greatness we oppose three to one, and those all Great, who cannot but merit our belief, because their process is Astronomical, and their Chronologies faithfully contracted out of the larger Volumes of Celestial Revolutions, and infallibly grounded upon the Laws of Heaven: these are *Gerard, Mercator, Sethus Calvisius*, and *Capellus*; who all consent in this, that *Abraham* was born in the 43 of *Ninus*, which was the thing to be proved.

Thus also *Salian, Funccius, Angelocrator, A Lapide, Naucl rus*: but this latter dissenteth one year, or else the Printer was to blame.

This man for his admirable skill in Celestial Contemplations was noted by many Authors among the Heathen. *Hecatæus* of *Abdera* wrote whole Volumes of his Acts and Monuments. *Berosus* observeth that he was a great Astronomer: and *Josephus* saith he read this part of the Mathematicks to the *Egyptians*.

Nicolas of *Damascus* relateth a brief story of his Life, agreeable to *Moses*.

Alexander out of *Eupolemon*

Ninus.

Colophonius Phœnix, a Poet, hath thus set forth the Life of this Prince:

Ἀνὴρ Νίνός τις ἐγένετ', ὡς ἐγὼ κλύω,
Ἀσσύριος, &c.

Ninus vir quidam fuit, ut audio, Assyrius, qui auri Mare possidebat, Et alia, copiosius

Ninus.

copioſius quàm arena eſt Caſpia.

Aſtra unquam vidit, nec forſitan id optavit.

Ignem apud Magos ſacrum non excitavit,

Ut lege ſtatutum eſt, Deum nec Virgis attigit.

Sacrificiis Deos non eſt veneratus: jura non reddidit.

Subjectos ſibi populos affari non didicit: ac nè numerare quidem.

Verùm ad edendum ac bibendum ſtrenuiſſimus.

Vinúmq; miſcens, cætera in ſaxa amandabat.

Vir ille ut mortuus eſt, hoc de ſe teſtimonium reliquit omnibus.

Sepulchrum hoc conſpicatus, nunc ubi Ninus ſit audi,

Sive ſis Aſſyrius, ſive Medus, ſive Coraxus, ſive à ſupernis paludibus Indus capillatus; frivola non denuncio.

Quondam ego Ninus fui, ſpiritumq; vitalem hauſi:

Nunc verò aliud nihil quàm terra factus ſum.

Quicquid comedi, habeo, quicquid volupe mihi fuit,

Et quicquid pulcrarũ fœminarum in amore laſcivii.

Opes, quibus eram beatus, inimici coeuntes

Aufe-

Synchroniſmi.

polemon maketh mention of this *Abraham*, teſtifying that he was the inventor of Aſtrology among the *Chaldeans*; they tell alſo of his Expedition, and *Melchiſedech*, &c. *Euſeb.*

Artapanus recordeth that the Jews were called Hebrews from *Abraham*: he ſaith alſo that *Abraham* went into *Egypt*, and taught the King Aſtronomy: the King's name he calleth *Pharetho*. His words are, ἡ δὲ Αἰγυπτίων βασιλέα Φαρεθώνλω· He would ſay *Pharaoh*. Thus *Artapanus* in *Euſeb.* εὐαγγελικῆς προπαρ. βιβ. δ'.

Melo in his Diſcourſe againſt the Jews writeth alſo of this *Abraham*, and ſaith that he was ſo called to expreſs thus much in force, to wit, his Father's Friend. One part of his name ſignifieth a Father indeed; and the other, according as it might be written, might be forced to ſignifie a Friend. But let this paſs. This *Melo* telleth of his two Wives, of his Sons by both, and ſummeth up his whole ſtory. Of

theſe

Ninus.

Auferent, hœdum ut crudum quæ bacchantur Thyades.

Ad inferos cùm descendi, nec aurum, nec equum,

Nec argenteum currum egi:

Cinis jam multus, qui olim Mitram gestavi.

Athenæus lib. 12.

Diodorus speaking of this *Ninus* giveth another report; for he saith this man was φύσει πολεμικὸς καὶ ζηλωτὴς ἀρετῆς, born to be Martial and Valorous even to emulation.

Ninus made war with the *Armenians*, in which case their King *Barzanes* perceiving himself too weak, conquered his enemy by his submission: which *Ninus* ingenuously apprehending, as generously rewarded, and restored the Kingdom to the King again.

Diodor. lib. 2.

Synchronismi.

these testimonies see more in *Euseb. Pamph.* εὐαγγελ. προπαρ. βιβ. θ'.

Concerning *Abraham* thus *Eusebius*:

Ἀβραὰμ Χαλδαῖος ὢν τὸ γένος, τὴν πρώτην ἡλικίαν παρὰ Χαλδαίοις ἐστράφη, καὶ τῆς παρ' αὐτοῖς ἀστρολογίας καὶ λοιπῆς μετέσχε σοφίας. Θεοφιλὴς δὲ ὤν, καὶ τοῖς κτίσμασι τὸν νοῦν ἑαυτοῦ μὴ καταδεξάμενος ἐᾶσαι ἐνδιατρίβειν· ἀλλὰ ἐπὶ τὸν γενεσιουργὸν ἐκ τῆς τῶν κτισμάτων ἀναχθεὶς καλλονῆς, θείας ἐλλάμψεως ἠξιώθη, ἔτι διατρίβων ἐν τῇ πατρίδι. *Euseb.* χρονικῶν λόγῳ πρώτῳ, *pag.* 19.

See also what *Julius Africanus* hath storied of *Abraham* and his Expedition to *Pentapolis*. *Euseb.* χρονικῶν λόγῳ πρώτῳ, *pag.* 19.

Ninus dieth, and was buried in the Palace; in memorial of whom was erected a most stately Monument, in height nine Furlongs, and in breadth ten: a wonderful sumptuous Tomb, if *Ctesias* say true. But *Scaliger* saith that he was *Scriptor nugacissimus*: If he were, I wonder much that *Diodorus* should so often use his Authority, as is most certain that he doth.

Concer-

Ninus.

Concerning the City which *Ninus* builded, the Author of the Chronological Abstract before cited saith thus:

Ὁ δὲ Νῖνος ἐπικρατὴς γενόμενος, καὶ κτίσας πόλιν μεγίστην σφόδρα, πορείας ὁδοῦ ἡμερῶν τριῶν, ἐκάλεσεν αὐτὴν, εἰς ὄνομα αὐτοῦ, Νινευεί· καὶ πρῶτος ἐν αὐτῇ βασιλεύς.

Semiramis.

ALL Writers have shewed their good will to make the World acquainted with the Renown of this Manly Woman; but in their discourse there hath been as much deceit, as in her desert. *Diodorus* confesseth her Pedigree to have no better Authority then from the Fables. The most say she was the Wife of *Ninus*; so *Ctesias* and *Diodorus*, and many besides: but *Conon* in *Photius* saith she was the Mother of *Ninus*, οὐχὶ γυναῖκα, ἀλλὰ μητέρα. But the errour of this ancient Author is most apparent; for by *Ninus* he meaneth *Ninias*, who also was called Ζάμης, as *Africanus* witnesseth: and so indeed she was the Wife of *Ninus*, and the Mother of his son *Ninias*, which

Synchronismi.

SEmiramis fenceth in *Babylon* the Head-city with a famous Wall;

Coctilibus muris cinxisse
Semiramis urbem,

Ovid. Metamorph. She builded a Wall, but not that famous Wall which the Greeks tell of, but for that are reproved by the true *Berosus*.

In the time and by the appointment of *Semiramis* the first Eunuchs were instituted. This the Queen did for necessity, but the Kings after her used it amongst their Royal Superfluities. A thing ordinary in the *Persian* and *Babylonish* Court.

That this Queen was the first appointer of this chaste Attendance for her Bed-chamber, *Ammianus* testifieth.

In

Semiramis.

which *Conon* undoubtedly meant: for he ſaith that the reaſon why ſhe was ſuppoſed to be his Wife was, becauſe ſhe unwittingly lay with him. *Juſtin* expounds the Author's miſtake, who ſaith indeed that ſhe would have been inceſtuous with her ſon; which fact her ſon by an unnatural kind of piety puniſhed with her life.

Becauſe *Diodorus* ſaith that when this *Semiramis* was expoſed (according to the Ancients) a Shepherd took her in whoſe name was *Simma*; *Rejneccius* conjectures from hence that ſhe was the daughter of *Sem*. 'Tis uncertain who or what ſhe was: *Semiramis* ſhe was called, which becauſe it ſignifieth a Dove in their language, therefore it ſeems her Subjects for the ſacred memory of her Name's ſake worſhipped the Pigeons ever after.

But *Scaliger* ſaith he findeth no ſuch word in Syriack in that ſenſe. The Critick ſhall be pardoned for that, 'tis like there is

Synchroniſmi.

In honour of *Semiramis* the kingdom of *Aſſur* bare the Dove in their Coat-armour; but it is out of my element to blazon it, either by Planets or otherwiſe: for this Coat-armour is ſcarcely found among the Heralds; nor can it be certain what the Field was, though the Charge is known to be a Dove: yet becauſe it is a Prince's, one thing is undoubted, that Emperors and Kings ought to bear Gold in their Arms, and then it might be thus;

The Field is Sol, a Dove volant proper, &c.

Learned *Pierius* endeavouring as near as he can to reade all things in Egyptian Characters, ſuppoſeth the ſtory of *Semiramis* her Dove to be Hieroglyphical, noting out her notable Laſciviouſneſs; for ſo he ſaith, that this Queen was Venereous.

Authors indeed are diverſe, but the moſt are of a contrary opinion. Many ſuppoſe that place in the Prophet *Hieremy*,

Semiramis.

is now no such word, however there might:

Vetus verborum interit ætas,
Et juvenum ritu florent modò nata, vigéntq;.

So the Poet in his *Arte Poëtica.*

Words have their ages; the Obsolete die, and young Phrases grow up and thrive in their places. *Hesychius* emboldneth us, for he saith that,

Σεμίραμις is περιστερὰ ὄρνιθος ἑλληνιστὶ, *in voce* Σεμίραμις. If *Semiramis* be a Wood-pigeon in *Greece*, it may perchance have been an House-pigeon in the Country of *Ashur.*

Semiramis her Exploit of the Elephants in the Bactrian and Indian war, see in *Diodorus.*

The *German* Writers say her son *Trebeta* built *Trevers*, which they peremptorily conclude out of their own presumption upon the rotten reputation of an old eaten Epitaph.

Of the great Stone which this Queen caused to be cut out of the Armenian mountains, see also *Diodorus lib.2.*

Synchronismi.

מפני חרון היונה *Mippene chron hajôna, Fugite à facie columbæ*, to be understood of the *Assyrians*, because, as we said, they bare the Dove in their warlike Ensigns. So *Cornelius à Lapide*, and many others, following the Interpretation of *Hierome*, who at the 13. of *Esay* writeth that God calleth *Nebuchadnezar Columbam.* So a most ancient Saxon Translation in the Library of *Christ's-Church* in *Oxford, from the face of the sword of the Culver.* If the Interpretation pass, as it may, that which hath been said may make for the illustration: for then 'tis thus, Flee from the sword of the Dove; that is, from their sword who display their Banners in the Field with the Ensign of a Dove.

Heralds may here take notice of the Antiquity of their Art, and for their greater credit blazon abroad this precious piece of Ancientry; for before the time of *Semiramis* we hear no news of Coats or Crests.

Justin

Semiramis.

Juſtin relateth out of *Trogus Pompey*, that this Queen, after her Husband's death, fearing in the Subjects hearts ſome diſloyal prejudice of her ſon's Minority, inveſted her Majeſtical ſpirit in her ſon's habit, and approved her ſelf to be by valiant acts, not what ſhe was, a Woman, but what they thought her to be, a Prince diſcreet, politick, and moſt fortunate.

This Queen built the Walls of *Babylon*. So *Ovid*, as we have ſaid; ſo *Dionyſius Afer*,

ἰῶ ῥά τ' πᾶσαν
Τείχεσιν ἀρραγέεσσι Σεμίραμις ἐστεφάνωσεν.

The *Anonymus Scholiaſt* upon *Ariſtoph.* ſaith that ſhe built the City; Ἡ μὲν Σεμίραμις ἔκτισε τ' Βαβυλῶνα.

And ſo many others have been deceived with her fame, and attributed to her name the building of the City, who had erected nothing but the Walls: not thoſe Walls whereof *Diodorus* ſpeaks; for both thoſe and the City were builded by a *Syrian* King, as *Diodorus* confeſſeth of the *Horti penſiles*, and might have done of theſe alſo: however he, and they that think otherwiſe, deceive themſelves; for this was done by the King of *Babel*, as we will prove out of *Beroſus* in the Life of *Nebuchadonoſor*.

Semiramis reigned 42. years: *Juſtine*, *Africanus*.

Semiramis erected her ſelf a Tomb inſcribed thus, *What King ſoever wanteth money, let him open this monument, and take his deſire.* This *Darius Hyſtaſpis* aſſaying to doe, found a check within the Tomb, wherein the Queen had thus written, *Niſi vir malus eſſes, haud ſanè mortuorum loculos ſcrutâſſes.*

Zames sive *Ninias.*

OF this King see *Justine* out of *Trogus Pompey.*

A fragment out of *Ctesias* in *Athenæus* relateth that he was a luxurious Prince.

Κτησίας, ἐν τρίτῃ Περσικῶν, πάντες φησὶ τοὺς βασιλεύσαντας τῆς Ἀσίας περὶ τρυφὴν σπουδάσαι, μάλιστα δὲ Νινόαν τὸν Νίνου καὶ Σεμιράμιδος υἱόν· καὶ οὗτος οὖν ἔνδον μένων, καὶ τρυφῶν, ὑπὸ οὐδενὸς ἑωρᾶτο, εἰ μὴ ὑπὸ τῶν Εὐνούχων, καὶ τῶν ἰδίων γυναικῶν, &c. Sic *Ctesias.*

Diodorus also maketh mention of this *Zames Ninias*, in whom see further.

That this *Ninias* spent his time otherwise then became a Prince, *Trogus* relateth in *Justine* in these words:

Filius ejus Ninus contentus elaborato à parentibus imperio, belli studia deposuit, & veluti sexum cum matre mutâsset, rarò à viris visus in fœminarum turba consenuit. Posteri quoque, ejus exempla sequuti, responsa gentibus per internuncios dabant.

Synchronismi.

ABout the time of this *Ninias* happened that remarkable judgment of God upon *Pentapolis*, or the five Cities, to wit, *Sodom, Gomorrah, Admah, Zeboïm* and *Segor*; which deserves to be remembred as well by us as a profane Historian *Cornelius Tacitus*; whose attestation to *Moses* in this matter is well worth our consideration.

The Author having described the Lake of *Sodom*, addeth as followeth:

Haud procul indè campi, quos olim uberes magnisq; urbibus habitatos, sulminum jactu arsisse, & manere vestigia, terrámq; specie torridam vim frugiferam perdidisse. Nam cuncta sponte edita, aut manu sata, sive herbâ tenus aut flore, seu solitam in speciem adolevere, atria & inania velut in cineres evanescunt. Ego sicut Judaïcas quondam urbes igne cœlesti flagrâsse concesserim, ita halitu lacûs infici terram, corrumpi superfusum spiritum, eóq; fœtus segetum & Autumni putrescere

Synchronismi.

scere reor, Solo cœlóq; juxtà gravi. Tacitus hist. lib. 4. pag. 619. Lipsiana editionis in Octavo.

The Author of the Abstract before mentioned, when he cometh to *Ninus*, setteth down to succeed him one *Thourias*, who was called *Ares*, to whom he saith they made the first Statue, and called it Βαὰλ Θεὸν, (that is, Lord God;) of which, saith he, the Prophet *Daniel* hath made mention. *Suidas* either had this from this Author, or he from *Suidas*, who hath written the same; for as I know not the Author, so neither his time. It was after *Eusebius*, how long I yet cannot tell. Whereas they cite *Daniel*, we are to understand, not that Man of Desires, but his Name-sake, intitled to the story of *Bel* and the *Dragon*, which who will may reade more at large in Hebrew then 'tis found in Greek, if they will patiently revolve the stories of *Josippus* the Jew, called also *Gorionides*. After *Thourias* the Abstract placeth *Lames*, then *Sardanapalus*; omitting that whole succession of *Africanus* without recompence, more then of *Thourias* and *Lames*, neither of which are known.

Thus far the better hand of pure Antiquity hath helped us.

Julius Africanus reckoneth up the Kings from *Zames* to *Sardanapalus*, and after him *Eusebius*; and amongst the Moderns *Funccius*, *Angelocrator*, *Henningius*, *Reyneccius*, and divers others. Those that deserve greatest commendation are, first and chiefly *Sethus Calvisius*, in his judicious Chronology; after him *Salian* in his Annals: so *Joseph Scaliger* in his Isagogical Canons.

However I might have both their help and authority, yet I forbear so to fill up the great Chasm in this part of our Monarchy: yet it shall not be said that I refus'd to follow such great Leaders for a little reason.

Amongst

Amongst others, these two have principally persuaded me.

First, because the Account of *Africanus*, reckoned *per ὁμάδας ἀλ χείρων*, that is, summing up the years of each King together, agreeth not with the Computation of the years in general.

Secondly, because we find in Authors of undoubted credit some Kings of *Ashur*, whom notwithstanding we find not in the succession of *Africanus*. As for Example, *Moses* maketh mention of *Amraphel*, whom the Hebrews would have to be *Nimrod*, grounding their conceit upon a fabulous Etymology; because they say *Abraham* was brought before *Nimrod* for burning his father *Terah*'s Idols, and being then but three years old, discoursed before the Tyrant concerning the Creator of Heaven and Earth. *Nimrod* proudly replied, that it was he that made the Heavens and the Host of Heaven. If so, said *Abraham*, then say thou to thy Sun that he should rise in the West, and set in the East, and I will believe thee. *Nimrod* thus exasperated with the Child's audacity and discretion, commands that he should be cast into the fire: therefore the Jews say that he was called *Amraphel*, from אמר *amar* and פורל *phul*, that is, *dixit, Descende*, he said to *Abraham*, Go, go down into the fire; and this, say they, is *Ur* of the *Chaldees*, out of which God brought *Abraham*. This story is in the book of *Maase Torah* ש *postea*, ויאמר אבר אבר מאם כרב ריך אדוני אמר לשמט ט תורח בם במעדב וישקע במורח וגו. See *Munster*'s Annotations upon *Genesis*, where these words and the entire story is set down out of the aforesaid book. But this discourse is idle.

Again, *Suidas* maketh mention of one Θῖνις, who reigned after *Ninus*; and *Macrobius* of one *Deleboris*: but of these, or either of them, *Africanus* saith nothing. Some would have that Θῖνις or Θίνεως

in

in *Suidas* to be *Arius* in *Africanus*: their reaſon is a Conjecture from another name which this Θέων had: for which ſee *Suidas* in this word *Tourias*.

Beſides all this, *Diodorus* reckoneth but thirty Kings from *Ninias* to *Sardanapalus*; but *Africanus* accounteth more. This diſorder and diſagreement in the matter hath moved us to break off the Succeſſion in this place from *Ninias* to *Sardanapalus*, interpoſing one onely Prince, of whom *Diodorus* maketh mention, that in his time happened the noble Expedition of the *Argonauts*, and the Wars of *Troy*. The King's name was *Teutames*; but in what place to rank him I find not, not following *Africanus*.

So doth the Abſtract, leaving out all thoſe Kings which in *Africanus* and the falſe *Beroſus* were ſuſpected Adulterine: a thing in this nameleſs Author much to be regarded; for certainly he took it for granted that this part of the Succeſſion was merely loſt, and without hope of recovery. I will adde one reaſon more, which at this inſtant takes me up; That the Maintainers of theſe Kings reciting their names, puts the Readers off ſo ſlenderly, that we cannot but ſuſpect them; for of each King they ſtill diſgracefully report that he did nothing worthy of memory: a likely matter, that all thoſe Kings were idle.

The Trojan War is famous, and a great part thereof fabulous.

For the Hiſtory ſee *Dictys* the *Cretian*, and *Dares* the *Trojan*; tranſlated, the one out of the *Phœnician* language, the other out of the *Greek* tongue, by *Cornelius Nepos*: though ſome have called in queſtion the credit of both theſe.

Or rather our own *Joſephus Iſcanus.*

See alſo *Valerius Flaccus* in Latine, and *Apollonius* in Greek, for theſe *Argonauts*.

The laſt King therefore of the firſt ſtate of this Monarchy was *Sardanapalus*, as *Diodorus* and *Trogus* make mention; *Diodor. lib.* 2. *Juſtin. ex Trogo lib.* 1.

Sarda-

Sardanapalus. *Synchroniſmi.*

HE was the ſon of *Anacyndraxis*. A moſt obſcene and moſt laſcivious Prince, ſet forth not onely in his nature, but his name alſo, as *Cicero* hath obſerved.

Juſtine relateth his wanton and enormous practices; ſo *Diodorus* and *Athenæus*, *Suidas*, and many more: ſcarce an Author that paſt by his infamy without a reprehenſion and reproch.

An ancient Author, *Duris* in *Athenæus*, deſerveth to be read concerning the manners of this womanly and effeminate Prince. *Hoc ſolo imitatus virum*, (ſaith *Juſtine*) In this onely he was like a man, in that he burned himſelf. Of the manner how, reade *Athenæus*; and of the reaſon why, ſee *Caſaubon*'s diſcourſe upon that place.

The moſt renowned atchievment that e're this Prince brought to paſs was, that he built two Cities in one day, *Tarſus* and *Anchialus*; as the Epi-

Tarſus and *Anchialus* founded by *Sardanapalus* in one day.

taphs

Sardanapalus.

taphs make mention in the Authors aforenamed.

For so *Aristobulus* reports, that his Tomb was set at *Anchialus* thus inscribed;

Σαρδανάπαλος, Ἀνακυνδράξεω παῖς, Ἀγχιάλην καὶ Ταρσὸν ἔδειμεν ἡμέρᾳ μίᾳ. Ἔσθιε, πίνε, παῖζε· ὡς τὰ ἄλλα τούτου οὐκ ἄξια· that is, *Sardanapalus, Anacyndraxi filius, Tarsum & Anchialum eodem die condidit. Ede, bibe, lude; nam cætera omnia nec hujus sunt*; that is, not worth a fillip. For so his Statue was carved, as if his hands had given a fillip, and his mouth had spoken those words.

The like Epitaph was inscribed upon a stately Monument in *Ninive*, in the *Chaldee* Tongue, which the Greek Poet *Charilus* thus translated:

Ἐγὼ δὲ ἐβασίλευσα καὶ ἄχρι ἑώρων· *Cætera vide apud Amyntam* ἐν τρίτῳ στάθμων. *Athenæus.*

The like was at *Tarsus*, where S. *Paul* was born; at which this Apostle without question alluding to that place, Φάγωμεν καὶ πίωμεν, ἄυριον γὰρ ἀποθνήσκομεν· *Let us eat and drink, for to morrow we shall die.*

The great Enormities of this King brought forth the Confusion of the Kingdom, the Instrument whereof was the Rebellion of his Captain *Arbaces* Governour of the *Medes*, with whom *Sardanapalus* fought for the Monarchy, and got the victory once and the second time: upon which success the effeminate Prince presuming, the third time in a secure disdain went not in person, because also the Oracle had undoubtedly foretold that the State of *Ninive* should never totter till the River *Tigris* proved hostile; which in the King's judgment could never be. But it fell out other-

Synchronismi.

In the time of *Sardanapalus*, *Arbaces* was Governour of the *Medes*, and *Belochus* of the *Babylonians*. Much question might be made in this place what King continued the

Sardanapalus.

otherwise: for in this third Skirmish *Tigris*, swelling over his bounds by the vantage of a greater flood then ordinary, plaid an unneighbourly part, and battered down his own borders; at whose irruption a great part of the impregnable Wall was laid level with the ground, the City it self opening to her Adversaries, to check the vice of her Governours.

Synchronismi.

Monarchy; whether *Belochus* were *Phul* or no; or, if not, who this *Phul* might be. A question to this purpose is largely discussed in Sir *Walter Raleigh's* History: yet notwithstanding that, and what hath been elsewhere said of that, I ingenuously profess that I am ignorant at this time where to place this *Phul*; yet for the present I observe the common order.

PHUL.

PHUL.

Circa annum mundi 3182.

Phul

IS an *Assyrian* name, as *Scaliger* witnesseth: sometimes used alone, as here; elsewhere in Composition, as in this King's Successour *Tiglath Phul Aser*.

Synchronismi.

IN the time of *Phul*, *Menahem* was King in *Israel*: 2 *Kings* 15. *Josephus*, *Seder Olam*.

In *Egypt* reigned *Mycerinus*, Μυκέρινος, whose Life and Acts are recorded by *Herodotus* in *Euterpe*.

The Oracle brought word to this King that he should from thenceforth live but six years, and die in the seventh. The King hearing this, commanded that certain Lamps should be made for the night-time, which he had purposed to spend in joviality whilest others slept, that so he might delude the Oracle, and live twice the longer by taking so much more notice of his dayes.

See *Herodotus* in *Euterpe*, pag. 140. *circa ista verba*, Μετὰ δὲ τοῦτο ἐυσαλέος τὸ πάθος, &c.

About this time *Nabonassar* lived, of whom see *Ptolemy*; but he was not yet King.

Uzias was now King of *Juda*: in whose dayes hapned that notable Earthquake, of which *Josephus* relates, that in the horrour thereof a Mountain toward the West cleft in sunder, and removed from its proper place the space of four Furlongs, or half a Mile; and further it had proceeded, had not a greater Mountain towards the East stayed its course.

Of this Earthquake the Prophet *Amos* maketh mention: by occasion whereof see what *Aben Ezra*

Synchronismi.

Ezra saith upon that place, page קמ"א; and also what *Kimchi* saith in the next side, in that Edition which *Robert Stephanus* put forth.

Tiglath Philassar.

THis King subdued *Galilee.*

He also carried the Tribe of *Napthali* into Captivity.

Synchronismi.

IN the time of *Tiglath Philassar*, *Achaz* reigned in *Judah*: 2. *Chron.* 28.

This King had a famous Dial: and therefore the invention of the Sciateries is more ancient then *Anaximenes.* This Dial was a South-Vertical, placed upon the wall of the King's Palace; so *A Lapide*: and it stands well with the explication of the Phænomenon of the Sun's Retroceſſion. And that it was a Dial, see *Peter Nonius* and *Clavius*, two incomparable Mathematicians; the one in his second Book of Navigation, the other in the first of his Gnomonicks.

Salmanassar.

ORdinary Chronologers commonly conceived this *Salmanassar* to be *Nabonassar*, of whom *Ptolemy* speaks; but *Scaliger* disputes the point against all: *Calvisius* also; but this last especially against *Funcius.*

Synchronismi.

HEre beginneth, or not far off, that *Nabonassar*'s famous *Æra*, from whence *Ptolemy* in his *Almagist* accounteth his Celestial motions.

He ruled in *Babylonia* in the year of the World 3203, the Circle of the

Sun

Salmanassar.

cius. Both agree that this *Salmanassar* was not that *Nabonassar*. *Scaliger* giveth the reason both from the Name, Time, and other circumstances; which though Sir *Walter Raleigh* admires, yet he condemns. Time now giveth not leave to enquire, much less to determine, the differences. *Sethus Calvisius* placeth the Prince about that time we have set him. His time is much to be enquired after, it being a most famous *Epocha*, from whose time Chronology can demonstrate, by the aid of Astronomy, that the Affairs passed since that time are registred in Heaven.

Synchronismi.

Sun being 19, and the Circle of the Moon 15, the Dominical Letter E. Upon the 26 of *February* at Noon, the Sun's mean motion being 45 Minutes in *Pisces*, the Moon in the eleventh degree of *Taurus*, and 22 Scruples.

The Original of the *Samaritans*, out of a Colony transplanted by the King of *Assur*: they were called *Cuthai*, because there came most from *Cuth*, as *Elias Tisbites in voce* כות *Cuth*.

Whoso saith that *Salmanassar* was *Nabonassar* is deceived, as afterwards shall appear: neither is he any other but himself, and none otherwise called. *Scaliger* was bold to call him *Merodac*, but he repented of that in his Canons Hagogical.

Sennacherib.

Sennacherib.

OF his behaviour to King *Hezekiah* see the Prophet *Esay*, and the High-priest's Annals or Chronicles.

The *Egyptians* in *Herodotus* tell a most memorable story of this King: That going forth with his Army against *Egypt*, it came to pass that one night a plague of Mice came upon him, and unweapon'd his souldiers by devouring their Harnesses, ties of Leather. In memory whereof the Priests provided a statue like this Prince in stone, holding a Mouse in his hand, with this Inscription,

Ἐς ἐμέ τις ὁρέων ἐυσεβὴς ἔστω.

Whoe're beholdeth me, let him learn to be religious. *Herodot. in Euterp.*

Some suppose that this intends that great foil of this King's Army by the hand of an Angel. An Angel might doe both.

Synchronismi.

Ezekiah King of *Judah.*

In his time hapned that strange *Phænomenon*, when the Sun went ten degrees back. *Peter Nonius* the *Portugal* discourseth of this wonder, and proveth it to be a Miracle because it was done in the Temperate Zone: for (as he proveth) *Jerusalem* is so situate. This he conceiveth had been no wonder between the Tropicks. But he is twice deceived. 1. Because the Sciatericks teach, that if in the Temperate Zone a Plain be elevated less then the Sun's declination, the same would come to pass. 2. He supposeth the wonder to be in the Shadow's going back, which was not, but in the Regress of the Sun it self; for the Shadow might have gone back naturally.

This *Sennacherib* was slain by his sons in the Temple of *Jupiter* Ἀδραμέλεχ, or *Nisroc*. See the reason in Rabbi *Solomon* upon that place. See also the Hebrew Edition of *Apocryphal Tobit* the first chapter.

Asarhaddon.

Asarhaddon.

HE reigned after the death of his father, and after this King we reade of no successour he had; and therefore History guided by the Circumstances of Time concludes that this was the next Vicissitude, wherein the *Assyrians* again lose their Power, and the *Babylonians* continue and end this first Monarchy.

Some have thought that the Kings of *Babel* onely in this last succession were set forth by the Golden Head: So *Hugh Broughton*, a most learned man. But there is nothing to defend this Tenet but his Authority, and that he shall have in some other thing.

The better to understand the *Babylonish* Monarchy, we will set down their Succession, which *Ptolemy* hath recorded from *Nabonassar*, to the end of this Kingdom. *Scaliger* made much of this rare Canon, but obtained it not in the perfection: *Sethus Calvisius* hath the right, which he obtained of an English-man the then Dean of *Paul's*.

Κανὼν Βασιλέων
Ασσυρίων καὶ Μήδων.

	ἔτη· συναγωγή.
Ναβονασσάρου	ιδ'. ιδ'.
Ναδίου	β'. ις'.
Κινζίρου καὶ Πώρου	ε'. κα'.
Ιουγαίου	ε'. κς'.
Μαρδοκεμπάδου	ιβ'. λη'.
Ἀρκιανοῦ	ε'. μγ'.
Ἀβασιλεύτου πρώτου	β'. με'.
Βηλίβου	γ'. μη'.
Ἀσσραναδίου	ς'. νδ'.
Ῥιγηβήλου	α'. νε'.
Μεσεσιμορδάκου	δ'. νθ'.
Ἀβασιλεύτου δευτέρου	η'. ξζ'.
Ἀσαραδίνου	ιγ'. π'.
Σαοσδουχίνου	κ'. ρ'.
Χυνιλαδάνου	κβ'. ρκβ'.
Ναβοπολασάρου	κα'. ρμγ'.
Ναβοκολασσάρου	μγ'. ρπς'.
Ἰλοαρουδάμου	β'. ρπη'.
Νηρικασσολασσάρου	δ'. ρλβ'.
Ναβοναδίου	ιζ'. σθ'.

This I transcribed out of the Greek Manuscript which we have extant in the *Archive* of our publick Library; and a most pretious Monument it is, as *Sethus Calvisius* truly conceived of it.

The

The first King in this last Dynastie of Assur was

Nebuchadnezzar.

FOr the Composition of his Name, see what *Scaliger* saith, where he setteth down the Simples of the *Babylonish* Names.

The Canon calls him Ναβοχοδονοσορ, and there he succeedeth Ναβοπολασσαρ: so *Nabopolassar* was the father of *Nebuchadnezzar*. He is called sometimes *Nebuchadonosor*. That he was the son of *Nabopolassar* this Canon in *Eusebius* pag. 38. saith plainly in these words; Ναβοπολασσαρος παις Ναβυχοδονοσορος. This was put in by *Eusebius*, or else left out of that Canon which we have in the Archives.

Funcius therefore doth ill to make *Nebuchadnezzar* to be the same with *Nabopolassar*; which *Calvisius* hath observed, and for other and better reasons refuted.

Megasthenes the *Persian* thus writeth of this King. Ναβυκοδονοσορος Ηρακλεις ἀλλος

Synchronismi.

JUdah carried Captive the first and second time.

In his time flourished the Prophet *Daniel*, the most learned among the Captives.

Daniel built a stately Tower at *Ecbatane* in *Media*, which *Josephus* saith was to be seen in his dayes, no way diminished by age, but remaining in the same fresh and sumptuous manner wherein it was first erected. *Joseph. lib. 9. c. 12.*

After the Captivity of *Jehoiakim* *Nebuchadnezzar* came up also against *Jehoiachin*, and carried him also away Captive; for, saith he, thou *Jehoiachin* art no better then thy father; and taunted the King with a Proverb of those dayes,

מכלבא בישא
גורא שוביא לגיא
נעיק

Which in plain terms is, *From a bad dog will never come good puppies.* Which is all one with that of the

Nebuchadnezar.

ἀλκιμώτερος. *Euse. p. 41, &c. i.e. That this Nebuchadnezar was more famous then great Hercules, and that he subdued Libya, Asia, &c.*

The same Author reporteth, that the *Chaldeans* relate that this King returning home fell mad; and being in a Fanatick vein foretold the destruction of *Babel.*

Ἐγὼ δὲ Ναβουκοδρόσορος, ὦ Βαβυλώνιοι, τὰ μέλλουσαν ὑμῖν προαγγέλλω συμφορὴν, ἣ οὔτε Βῆλος ἐμὸς πρόγονος, οὔτε βασίλεια Βῆλτις ἀποτρέψαι μοίρας πεῖσαι δύνουσιν. Ἥξει Πέρσης ἡμίονος, &c. that is, *I Nebuchadonosor, O Babylonians, foretell your ruine, which neither Belus our progenitor, nor our goddess Beltis, shall be able to persuade the Fates to remove away. There shall come a Persian mule, &c.* meaning *Cyrus. Cætera vide pag. 41. Eusebii Scaligeriani.*

The Author intendeth that story of this King recorded by *Daniel,* that he was among the beasts, &c.

Thus *Megasthenes* hath storied.

Synchronismi.

the Greeks, Κακοῦ κόρακος κακὸν ᾠόν.

For this see the Jews Chronology, or the *Seder Olam Rabba.*

Nebuchadnezar maketh war with *Pharaoh Neco,* for his pride which he conceived out of the victory which he had gotten of King *Josias.*

Of this *Neco Herodotus* maketh mention, and of a great battel which he fought with the *Syrians* at *Magdol.*

Καὶ Σύροισι πεζῇ ὁ Νεκῶς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε.

Nebuchadnezar destroyeth the State of *Tyre* in the reign of *Ithobalus. Philostratus apud Josephum in historiis Phœnicum. Seder Olam Rabba* in the Acts of *Nebuchadnezar.*

Nebuchadnezar is driven from Men, and falling mad liveth no other life then a Beast. This he did till seven Times had passed over him. *Daniel, Seder Olam Rabba, Josephus.*

Berosus the *Chaldean* relateth also the notable Ex-

Nebuchadnezzar.

peditions of this famous Prince, and of his sumptuous buildings; and to him he attributeth the Walls of *Babylon*, the Temple of *Belus*, the *Horti pensiles*; and reproveth the Greeks for their vanity in making *Semiramis* the Founder of that famous City: which also is the conceit of *Annius* in the Life of *Semiramis*, where he introduceth his *Berosus* to averr that *Semiramis* built this place from a Town to a City; where the Monk, by a necessary and egregious oblivion, forgot his method, and made a matchless Author contradict himself. Were there no other reason to disprove this false *Berosus* but this one, it alone were sufficient; when we find that *Annius* his *Berosus* setteth peremptorily down that *Semiramis* built *Babylon*, and yet *Berosus* in *Joseph* and *Eusebius Pamphilus* setteth down the quite contrary, and reprehendeth the Greeks for their vanity in affirming that which the other *Berosus* doth. For the building of *Babylon*, notwithstanding it is certain that *Nimrod* began, *Belus* continued, and *Semiramis* enclosed it with a Wall: but not that great and mighty Wall, for this was the work of our King; as also the *Horti pensiles*, which *Curtius* and *Diodorus* witness to have been done by a Prince of *Syria* at the request of his wife the Queen, whom *Herodotus* calleth *Nitocris*, as *Scaliger* conceiveth.

Nebuchadnezzar also built the Temple of *Bel*, and in fine set his last hand to the entire consummation of a sumptuous City; which makes him cry out in the height of his ambition, הלוא זאת בבל &c. *Is not this great Babel which I have built? &c. Dan.* 4.

This *Nebuchadnezzar*, after he ruled over *Babel* 43 years, he fell into a disease and died. *Berosus in Josepho adversus Ptol. Appion. Canon.* His death was sudden, according to *Megasthenes*; for he saith that when he made an Oration to the *Babylonians*, he suddenly vanished. See the Fragment in *Josephus*, *Africanus*, or *Scaliger*.

Evil

Hevil Merodac

SUcceeded after *Nebuchadnezar*; so saith the afore-named *Berosus*, and *Megasthenes*: they say also, for his Libidinous courses he was slain by his Sister's Husband *Neriglosoroor*, who reigned after him in his stead. This *Neriglosoroor* must be he whom *Daniel* calls *Belshazar*.

Synchronismi.

JEhojachin restor'd to his liberty. 2 *King. Seder Olam Rabba.*

Belshazar.

THis was the last King of this Monarchy. Why the Canon, and *Berosus*, with *Megasthenes*, should call him as they do, the reason may be, because these Kings had new names when they came to the Crown, and those were named from their Gods. So this King being a private man might be called *Neriglosoroor*; but when he had the Kingdom he was honoured with the name of *Bel*, and called *Belshazar*.

This King maketh an impious Feast, and profanes the Vessels of God's House to quaff in to the honour of *Shac*; for so these Feast-days were called, σακέαι ἡμέραι: and

Synchronismi.

JOseph. interposeth some Kings in this last Succession more then what the Scripture maketh mention of, and therefore must herein be neglected, and left to the fruition of his proper sense. The truest Opinion is grounded upon God's own Prophecy to the *Jews*, that they should serve *Nebuchadnezar*, his son, and his son's son; that was *Evilmerodac* and *Belshazar*: and it is observable that the Abstract afore-mentioned setteth down the Succession, though not in the same order, yet at the same number: His words are — καὶ καθεξῆς ἕως Οὐλεμεροδὰχ, εἶτα Ναβυχοδονόσορ, μετὰ τούτους, Βήλτασαρ,

Belshazar.

they were like the *Roman Saturnalia*, as we have said, and as *Berosus* expoundeth in *Atheneus*, and *Casaubon* out of him; *Scaliger* also in his Notes upon the Greek Fragments.

Synchronismi.

καὶ Δαρείων, ἡδὲ αὐτοῦ, &c. He inverts the order, which might not be his errour, but the Scribe's: 'twas facile, and more likely.

This order and number also the *Seder Olam* exactly retains.

In this Feast the King's heart was very merry: the manner is exprest by the Prophet *Daniel*. In the midst of this profuse joviality God interposeth his doom; his fate is written in *Chaldee* upon the wall,

מנא מנא תקל ופרסין

And now 'tis plain to reade;

Meneh. For God hath numbred this Kingdom, and finished it.

Tekel. God hath weighed this Golden Head in the balance, and found it wanting.

Perez. This Kingdom is divided, and given to the *Medes* and *Persians*.

In the same night was *Belshazar* the King of the *Chaldeans* slain.

FINIS.

THE DESCRIPTION and USE OF THE Terrestrial GLOBE.

By JOHN GREGORY, *Master of Arts, of* Christs-Church *in* Oxon.

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THE DESCRIPTION and USE of the Terrestrial GLOBE.

The Deſcription and Uſe of the Terreſtrial Globe.

THe *Terreſtrial* or *Earthly Globe* is an artificial Repreſentation of the Earth and Water under that form and figure of Roundneſs which they are ſuppoſed to have, deſcribing the *Situation*, and meaſuring the Compaſs of the *whole frame*, and deſcribing the Situation, and meaſuring the Diſtances of all the Parts.

This Deſcription is either of the *Earth* and *Water* both together, and it is done by *Circles*; or of the Water conſidered by it ſelf, and it is not ſo much a Deſcription of that as of the Mariner's courſe upon it, or to ſhew *The Way of a ſhip upon the Sea.* And this is done by Lines called *Rumbes*, which are not all Circles, but otherwiſe drawn according to the Point of the *Compaſs* at which the Mariner ſets forth. But of the *Compaſs* and theſe Lines in the ſecond place; and firſt of the Deſcription of the Whole Frame by Circles. Now look what Circles were imagined upon the Earth, the ſame are expreſſed upon, or framed without, the *Globe*; and they are the *Greater*, or the *Leſs*. The *Great Circles* without the *Globe* are two, the *Meridian* and the *Horizon*; the one of Braſs, the other of Wood. Circles indeed they are not ſo properly called; for, in the rigorous ſenſe, no Line is ſuppoſed to have any breadth, as both theſe have: But that was for the more convenience; for ſomething more

them

then ordinary was to be written upon them. And moreover, they could not have been so disposed of as they are, without the *Globe*, if they had been exact Lines. But Use will have it so, and we must call them the *Meridian* and *Horizontal Circles*.

Of the Meridian without the Globe.

THe Brass Meridian is divided into 4 equal Parts or Quadrants, and each of them subdivided into 90 Degrees, that is, 360 for the whole Circle. The reason why this Circle is not divided into 360 Degrees throughout, but still stopping at the 90th, and then again beginning 10, 20, 30, &c. is because the Uses of this *Meridian*, so far as in Degrees they are concern'd, require not above that Number. As for Example: One use of the *Meridian* is to shew the *Elevation* of the *Pole*, but the *Pole* cannot be elevated above 90 Degrees. Another is to shew the *Latitude* or Distance of a Place from the *Equator*, which also can never exceed the 4th part of the Circle; for no Place can be further distant from the *Equator* then the *Pole*, which is just that Number of 90 Degrees.

Upon one of the North Quadrants of this *Meridian*, of some *great Globes*, the *Climes* are set to the several Degrees of *Latitude*, and the Length of the longest Day under the several *Climes*: which (if the Geographers would think so) might very fitly be placed on the *lesser Globes*; for it were but dividing a Quadrant of the wrong side of the *Meridian* into 90 Degrees, and there would be room enough. In some other *Globes* the Climes are cast into a Table, and pictured upon some void space of the *Globe*. But the Division upon a Quadrant of the *Meridian* is much more artificial, as hereafter shall be understood. And the reason why a North Quadrant onely needs to be divided is, because for the *Climes* of the Southern *Latitude* the reason is the same. And the reason why the Division is made upon a North Quadrant rather then the South is, because our *Globes* are fitted

fitted for our ſelves, and all our ſhare of the Earth lieth in the North *Latitude*.

Of the Axel and Poles of the Globe, and of the Hour Circle.

FRom the *North* and *South* Ends of this *Meridian* a ſtrong *Wire* of Braſs or Iron is drawn, or ſuppoſed to be drawn, (for the Artificers do not alwayes draw it quite through) by the Centre of the *Globe*, repreſenting the *Axel* of the Earth; the North-end whereof ſtandeth for the *North*, the South-end for the *South Pole* of the Earth. Upon the North-end a ſmall Circle of Braſs is ſet, and divided into two equal parts, and each of them into twelve, that is, twenty four in all. This Circle is the only one above the *Globe*, which is not imagined upon the Earth, but is there placed to ſhew the hour of the day and night, in any place where the day and night exceed not 24 hours: therefore it is called *Cyclus Horarius*, The *Hour Circle*: for which purpoſe it hath a little Braſs pin turning about upon the *Pole*, and pointing to the ſeveral hours, which therefore is called the *Index Horarius*.

The ſmall Circle is framed upon this ground, That in the *Diurnal Motion* of the Heaven 15 Degrees of the *Equinoctial* riſe up in the ſpace of every one hour, that is 360 Degrees or the whole *Circle* in the ſpace of 24. So that the *Cyclus Horarius* is to be framed to that *Compaſſe*, as that every 24. part of it, or one hour, is to bear proportion to 15 Degrees of the *Æquator* below it. And ſo in turning the *Globe* about, one may perceive, that while the Pin is moved from any one hour to another, juſt 15 Degrees of the *Equinoctial* will riſe up above the *Horizon* upon one ſide, and as many more go down below it on the other ſide. But this *Circle* is not much for the *Geographer*'s uſe.

Of the Horizon.

THe other *Great Circle* without the *Globe* is the *Horizon*; upon which (yet not as due to this Circle more then any other, but becauſe there is more room) the *Geographers* ſet down the 12 Signs, with their Names and Characters.

And becauſe every Sign of the *Zodiack* containeth 30 Degrees, which is 360 for the whole Circle, the *Horizon* is divided into 360 Degrees indeed, as it ought, but not from 10, 20, 30, 40, ſo throughout, but by Thirties, that is, 10, 20, 30. and 10, 20, 30. and ſo along, to make the diviſion conform to the 12 Signs, to each of which, as I ſaid, is allotted the Number of 30 Degrees. And the reaſon of that is in reference to the Sun's Annual Motion, in the Courſe whereof he diſpatcheth every day one degree under or over. So that he paſſeth through each of the *Signs* in, or in much about the ſpace of 30 Days. So that, though ſome of the 12 Moneths, anſwering to the 12 *Signs*, conſiſt of one Day more then thirty, and one of 2 Days leſſe; yet take them one with another, and the Days of every Moneth correſpond to the ſeveral Degrees of every *Sign*, or without any conſiderable difference. And after that rate, or much about it, they are placed upon the *Horizon*, to ſhew in what Degree of what Sign the Sun is every day of the year. And to this purpoſe there is ſet down upon the ſame *Horizon* a *Calendar*, and that of three ſorts in ſome Globes; of two in the moſt: the one whereof is called the *Julian*, or *Old*, the other the *Gregorian*, or *New Account*, reckoning this latter 10 days before the former, and the third ſort, where it is found, thirteen. Now though it be true that the greateſt part of that which is written upon the *Horizon*, more nearly concerneth the *Celeſtial* then the *Terreſtrial Globe*; yet it is not altogether unuſeful here: and eſpecially it will be nothing out of the *Geographer's* way to take along with him the ground of Difference in the 3, principally in the 2 ſorts of *Calendars*.

The Reaſon of the Difference in Computation betwixt the Old *and* New Accompts.

A Year is that ſpace of time in which the *Sun* goeth through the whole Circle of the *Zodiack*, as from the *Tropick* of *Cancer* to the *Tropick* of *Capricorn*, and ſo to the *Tropick* of *Cancer* again, or from the *Equinoctial* to the *Equinoctial*, or from any other Point of the *Zodiack* to the ſame again. Now, becauſe of the unequal Motion of the Sun, (depending upon reaſons deeply engaged in the *Theorical* Part of the *Sphere*, and therefore here to be taken upon truſt) it ever was, and yet is, a very hard matter to determine exactly in what ſpace of time this *Revolution* of the *Sun* in the *Zodiack* is made; inſomuch that one ſaid, that the Year conſiſted of ſo many days, and how much more or leſs no body knoweth. Cenſorinus *de Die Natali.*

This uncertainty brought ſo much confuſion upon the old *Romane Calendars*, that *Time* with them was grown a Commodity, and bought and ſold at a price; their Prieſts, who had to doe with this Affair, having in their power to make any year longer or ſhorter at their pleaſure. Which the Emperor *Julius Caſar* looking upon as a matter no way below his greateſt conſideration, adviſed with ſome Egyptian Mathematicians about it, by whoſe Inſtructions he found that the Sun's yearly Motion in the *Zodiack* was performed in the ſpace of 365 days, and one 4th part of a day, or 6 hours.

The 6 odd hours he cauſed to be reſerved in ſtore till every fourth year that is, till they made 24 hours, or one whole day; ſo accounting, that the 3 firſt years ſhould conſiſt of 365 days, and the fourth of 366, one day more; and every fourth year was therefore (as ſtill it is) called the *Leap Year*, and the thing it ſelf *Intercalation*, or putting in betwixt the *Calendar*.

'Twas very much that the Emperor did, and he left as much to doe: for though it cannot yet be found out exactly

actly in what ſpace of time the *Sun* goeth his yearly courſe, yet thus much is made good by infallible experience, that the Emperor's *Mathematicians* allotted too much: for the number of days they were in the right, for it is certain no year can conſiſt of more then 365; but for the odd hours it is as certain that they cannot be fewer then five, nor ſo many as 6; ſo that the doubt is upon the *Minutes*, 60 whereof go to the making up of an Hour; a ſmall matter, one would think, and yet how great in the receſs and conſequence we ſhall ſee.

Julius Cæſar allotted 365 days and 6 hours to this Revolution: but the *Sun* goeth about in leſs time, that is, (according to the moſt exact Accompt) in 365 days, 5 hours, 49 minutes, and a little more: ſo that the Emperor's year is much about 10 Minutes greater then the *Sun*'s, which muſt of neceſſity breed a difference of ſo many Minutes every year, betwixt the *Year* which the *Sun* it ſelf deſcribes in the *Zodiack*, and *That* which is reckoned upon in the *Calendar*, which though for a year or two it may paſſe inſenſibly, yet in the ſpace of 134 years it will riſe to an whole day, that is, the Beginning of the year in the *Calendar* muſt be ſet one day back. As for Example; Let the year begin at the *Vernal Equinox* or Spring: In the Emperor's time that fell out to be at the 24 of *March*, but now this year it fell out upon the 10 of *March*, 13 days backwards, and ſomewhat more; and ſo if it be let alone will go back to the 1 of *March*, and 1 of *February*, till *Eaſter* come to be on *Chriſtmas Day*, and ſo infinitely.

To reform this difference in the Account, ſome of the later *Romane Biſhops* earneſtly endeavoured. And the thing was brought to that perfection it now ſtandeth in (ſo much as it is) by *Gregory* the 13, in the year 1582. His *Mathematicians* (whereof *Lilius* was the chief) adviſed him thus: That conſidering there had been an Agitation in the *Council* of *Nice* ſomewhat concerned in this matter, upon the motion of that Queſtion about the *Celebration* of *Eaſter*; and that the Fathers of that Aſſembly, after due deliberation with the Aſtronomers of that time, had fixed the *Ver-*

nal

nal Equinox at the 21 of *March*; and conſidering alſo that ſince that time a difference of 10 whole days had been paſt over in the *Calendar*, that is, that the *Vernal Equinox* or Spring, which began upon the 21 of *March*, had prevented ſo much as to begin in *Gregorie's* daies at the 10 of the ſame, 10 days difference or thereabouts; they adviſed that 10 days ſhould be cut off from the *Calendar*: which was done, and the 10 days taken out of *October* of that Year 1582, as being the Moneth of that Year in which that *Pope* was born; ſo that when they came to the 5 of the Moneth, they reckoned the 15, and ſo the *Equinox* was come up to its place again, and hapned upon the 21 of *March*, as at the *Council* of *Nice*. But that *Lilius* ſhould bring back the *Beginning* of the Year to the Times of the *Nicene Council*, and no further, is to be marvelled at. He ſhould have brought it back to the Emperor's own time, where the miſtake was firſt entered, and, inſtead of 10, cut of 13 days. However, this is the Reaſon why theſe 2 *Calendars*, written upon the *Horizon*, differ the ſpace of 10 days one from the other. And as the *Old Account* was called the *Julian*, from the Emperor; ſo the *New* is called from *Gregory* the *Pope* and *Lilius* the chief Agent, the *Gregorian* or *Lilian Account*: and the *Julian* is termed the *Old Style*, the *Gregorian* the *New*, as in the converſation of Letters betwixt Us and Thoſe on the other ſide of the Seas we may perceive; Theirs to Us bare date (for the moſt part) ſuch a day of ſuch a Moneth, *Stylo Novo*; Ours to them ſuch a day, *Stylo Veteri*: And Theirs may be dated *there*, by their Account, and received here, before they were written by Ours.

For the third *Calendar* there need not much be ſaid, though it be more abſolute then the ſecond; for it reduceth the beginning of the Year to the Emperor's own Time, and ſo leaveth the *Old Style* 13 days behind, as it ought to doe. But it is very rarely found upon the *Horizons* of any *Globes*, neither as yet tranſlated to any Common Uſe. In the outermoſt Limb of the *Horizon* are ſet down the Names

of

of the 32 Windes of the *Compaſs*; to what end will be ſhewed hereafter.

Why the Meridians *and* Horizons, *which are ſo ſeveral upon the* Earth, *are but ſingle without the* Globe.

THe Reaſon of this will be plain, if it be conſidered that the *Horizons* and *Meridians*, in the uſe of the *Globe*, are to be fitted to any particular place at pleaſure; as *Oxford*, *Woodſtock*, *Abingdon*, &c. This could never have been done upon the *Globe* it ſelf; for there muſt a ſeveral *Horizon* and a ſeveral *Meridian* have paſſed through every City, Town, or Caſtle upon the *Globe*; which if it had been done, beſides the confuſion, the Circles would have put out the *Places*: therefore it was ingeniouſly deviſed of thoſe who firſt thought upon it, to ſet one *Meridian* and one *Horizon* without the *Globe* to ſerve for all: For in this caſe the *Globe* it ſelf may be turned and applied to the *Horizon* and *Meridian* with much eaſe, whereas it was impoſſible for the *Horizon* and *Meridian* to be applied to the *Globe*, as it will hereafter more plainly appear then it can do yet.

Of the Quadrant of Altitude, and the Compaſs.

MOreover beſides the Circles framed without the *Globe*, two other *Appendents* are to be noted upon; the one relating to the *Meridian*, the other to the *Horizon*. The firſt is the *Quadrant* of *Altitude*, and is a thin braſs *Plate* repreſenting the fourth part of a *great Circle*, and ſo divided into 90 Degrees, called therefore the *Quadrant*; and the *Quadrant* of *Altitude*, becauſe it meaſureth the height of the Stars upon the *Celeſtial Globe*, to which it moſt properly

ly belongeth. The buſineſſe it hath to doe in *Geography* is, to ſet out the *Zenith* of any Place, and conſequently to ſhew the *Angle* of *Poſition*, or *Bearing* of one Place to another, as hereafter ſhall be taught. It is therefore affixed to the *Meridian* with a little *Screw-pin*, to be removed at pleaſure from any *Vertical Point* of any *Place*, to the *Vertical Point* of any other. The ſecond is the *Compaſs*, which is a *Needle* touched with a *Loadſtone*, and ſet in a Box upon the Foot of the *Horizon*, upon the South ſide, ſuch another as we ſee in ordinary *Pocket-Dials* for the *Sun*. The Uſe of it here (as in *thoſe*) is to point out the *North* and *South* for the *Rectification* of the *Globe*, as ſhall be more plainly ſaid hereafter.

Of the Great Circles *upon the Globe, and firſt of the* Meridians.

THe *Great Circles* painted upon the *Globe* are the *Meridians*, the *Equator*, and the *Zodiack*; where we muſt not think much to hear of the *Meridians* again. That of Braſs without the *Globe* is to ſerve all turns, and the *Globe* is framed to apply it ſelf thereto. The *Meridians* upon the *Globe* will eaſily be perceived to be of a new and another Uſe. They are either the *Great*, or the *Leſſe*: not that the *Great* is greater then the *Leſſe*, for they have all one and the ſame *Centre*, and equally paſs through the *Poles* of the Earth; but thoſe which are called *Leſſe* are of leſſe uſe then *that* which is called the *Great*, though it be no greater then the reſt. The *Great* is otherwiſe called the *Fixt* and *Firſt Meridian*, to which the *Leſs* are ſecond, and reſpectively moveable. The *Great Meridian* is as it were the *Landmark* of the whole *Sphere*, from whence the *Longitude* of the Earth or any part thereof is accounted. And it is the only *Circle* which, paſſing through the *Poles*, is graduated or divided into Degrees; not the whole Circle, but the one half, becauſe the *Longitude* is to be reckoned round about the Earth. This *Great Meridian* might have been planted

planted in any place, as at *York*, or at *Richmond*; but muſt of neceſſity be ſet in one certain place of the *Globe* or other, as it is in every ſeveral Globe, though not in the ſame place in all.

Concerning the Difference of Geographers in the placing of their Great Meridian, *and the Cauſes pretending thereto.*

IN aſſigning the place of this *Firſt* or *Great Meridian*, I obſerve that the *Geographers*, whatſoever, ſtill fix it in the *Weſtern Parts*: And the Reaſons are, not only becauſe *thoſe* were more diſcovered then the *Eaſtern* to thoſe who had firſt to doe in this matter; but more eſpecially for that the *Proper Motion* of the Sun and Moon is from the *Weſt* to the *Eaſt*, contrary to their diurnal or daily Motion; and therefore the *Eclipſes* of the Moon are to be obſerved from *that Part*, which is the moſt learned and certain Rule for the finding out of the *Longitudes of Places*, by obſerving how much ſooner the *Eclipſe* beginneth in a Place more or leſs Weſt then another. And moreover, whereſoever they place their *Great Meridian*, they ſtill reckon the *Longitude* from Weſt to Eaſt, that is, till they come up to 180 Degrees, or the *Semicircle*; where ſome of them ſtay, and begin the *Longitude* again towards the Eaſt, calling the firſt *Half*, *Eaſtern*, the other, *Weſtern Longitude*. But this Courſe, howſoever Artificial enough, yet is not uſed by the later *Geographers*, for they account the *Longitudes* in the whole Circle throughout from Weſt, by the Eaſt to Weſt again; ſome few *Spaniſh Geographers* excepted, who, in the Deſcriptions of their *New Indies*, reckon the *Longitudes* quite contrary, from *Eaſt* to *Weſt*, but which was thwartly in it ſelf, and, in the proof, inconſiderably done. But as the *Geographers* well enough agreed in the placing of this *Great Meridian* in the *Weſtern Parts*; ſo they have differed much more then it becomed them in aſſigning out the *Particular Place*.

The

The Author of the Greek *Geography* intituled to *Ptolemy* fixeth the *Great Meridian* (as *Marinus* the *Tyrian* (cited by him) and the Ancients before them) in *Hera*, or *Junonia*, one of the *Fortunate Iſlands*, as they were termed of old, from an opinion of ſome ſingular Bleſſings imagined by the Ancients upon the *Genius* of thoſe Parts. They are now called by the Spaniard *Iſlas de Canaria*, The *Canary-Iſles*, better known to us by the Wines of that name, for the moſt part falſly ſo called. *Ptolemie*, as *Pliny* alſo, out of *Juba* the *African* King, findeth out but Six of theſe: but the late Diſcoverers meet with Seven; that is, *Lançerotta*, *Forteventura*, *Tenariffa*, *Gomera*, *Fierro*, *Palma*, and the *Grand Canary*, which giveth Name to the reſt. For the Situation of theſe Iſlands, they lie not, as *Ptolemy* placed them, within one Degree of *Longitude*, or little leſſe, but more ſcattering, and lifted up a little above the *Tropick* of *Cancer* about the 30 Degree of the *Northern Latitude*, in that part of the *Weſtern* (otherwiſe called the *Atlantick*) *Ocean* which trendeth upon the Coaſt of *Africk*, and are therefore reckoned by *Geographers* to the *African Iſles*. This was the furtheſt part of the Earth diſcovered towards the *Weſt* to thoſe of about *Ptolemie's* time: therefore the Great *Meridian* was fixed there, in the Iſle *Hera*, or *Junonia*, as then it was called, now *Tenariff*: And from this *Meridian* all the *Longitudes* in the *Greek Geography* are taken. The Greek Meridian.

This the *Arabian Geographers* knew well enough; but holding themſelves not to be inferior (as indeed they were not) either to the *Indefatigation* or *Skill* of the *Greek Geographers*, they hoped to have the beginning of *Longitude* taken from them, which therefore they appointed to be drawn up on the uttermoſt Shore of the *Weſtern Ocean*, 10 Degrees more *Eaſt* then that of *Ptolemie*: but they deceived themſelves doubly: for firſt, Their *Meridian* would not be brought into Example by others; and again, It was not ſo improvidently intended, as not to ſerve themſelves. For according to the loſs or gains of the Sea upon that Shore, their *Longitudes* have proved to be importantly different, rightly enough aſſign'd, but falſifying with the Place, as The Arabick Meridian. *Alphraganus* chap. 10.

they are justly served. There is not, for the present, any very great Use to the *Geographer* of the *Arabick Meridian* more then to know it; for the *Turkish Histories* are not so completely derived down to us as to describe the Territories by *Longitude*, or *Latitude*. And for the *Arabick-Nubian Geographie*, translated into Latine by the *Maronites*, though otherwise of a rare and pretious esteem, yet it is not commended for this, That the Distances of Places are there set down by a gross Mensuration of miles: and *John Leo's Africa* is not so well. But when the Learned and long-promised *Geographie* of *Abulfeda* the Prince shall come to light, there can be nothing done there without this *Meridian*. The Prince setteth down the *Longitude* of *Mecca* 67 Degrees, the *Greek Geographie* 77: and they are both right, and yet they differ 10 Degrees; for so much were their *Meridians* set *East* or *West* one then the other. Yet neither is this *Meridian* presently altogether unuseful: for besides the *Longitudes* of some places noted by *Saracenus*, *Albategni* and others, there is a *Catalogue* of Cities annexed to the *Astronomical Tables* of the King *Alphonsus*, accounted all from this Great *Meridian*, but with this difference, That whereas *Abulfeda* the Prince setteth down but 10 Degrees distance betwixt the *Fortunate Isles* and the *Western Shore*, the *Catalogue* reckoneth upon 17 and 30 Minutes: a Difference too great to be given over to the *Recesses* of the *Ocean* from that Shore, and therefore I know not as yet what can be said thereto.

The Magnetical Meridian.

Our own *Geographers*, the later especially, have affected to transplant this great *Meridian* out of the *Canarie Isles* into the *Açores*, or *Azores*, for so the *Cerilla* will endure to be pronounced. They were so called from *Açor*, which in the *Spanish* Tongue signifies a *Goss-Hawk*, from the great number of that kind, there found at the first Discoverie, though now utterly disappearing. And it is no stranger a thing, then that *December* should be called by our *Saxon* Fore-fathers *Wolf-Monath*; that is *Wolf-Month*; for that in those daies this *Isle* was mischievously pestered with such Wilde-Beasts, and in that Moneth more ragingly; though

though now ſuch a ſight is grown ſo forein to theſe parts, that they are looked upon with the Strangeneſs of a Camel or an Elephant. The *Azores* are otherwiſe termed *Inſulæ Flandricæ*, or the *Flemiſh Iſles*, becauſe ſome of them have been famouſly poſſeſſed, and firſt Diſcovered by them. They are now in number Nine; *Tercere*, S. *Michael*, S. *Mary*, S. *George*, *Gratioſa*, *Pico*, *Fayall*, *Corvo*, *Flores*: they are ſituate in the ſame *Atlantick Ocean*, but North-Weſt of the *Canaries*, and trending more upon the *Spaniſh* Coaſt, under the 39 Degree of *Latitude*, or thereabouts. Through theſe *Iſles* the Late *Geographers* will have the Great *Meridian* to paſs, upon this conceit of reconciling the *Magnetical Pole* to That of the World. Their meaning is, That the *Needle* of the *Mariner's Compaſs*, which touched with the *Magnet*, or *Loadſtone*, in duty ought to point out the true *North* and *South Poles* of the World in all other Places, performeth it onely in theſe *Iſles*, whereas for the moſt part elſewhere it ſwerveth, or maketh a Variation from the true *Meridian* towards the *Eaſt* or *Weſt*, according to the unequal temper of the Great *Magnet* of the Earth: therefore notwithſtanding that the *Greek Meridian* was placed well enough in the *Canaries*, (as indeed it was, and beſt of all, becauſe once fixed there) yet it pleaſed them to think that it would be more Artificial and Gallant to remove it into the *Azores*, where (as they would bear us in hand) the *Magnetical Needle* preciſely directeth it ſelf towards the *North* and *South* of the Whole Frame without the leaſt Variation, which might ſeem to be a *Natural Meridian*, and therefore to be yielded unto by that of *Art*, whereſoever placed before.

This *Coincidency* of the *Magnetical Meridian* with that of the *World*, ſome of them will have to be in the Iſles *Corvo* and *Flores*, the moſt Weſtern, others in S. *Michael* and S. *Mary*, the more Eaſtern of the *Azores*. 'Tis true indeed that the Variation is leſſe in theſe Iſles then in ſome other Places; yet it is by experience found, that the *Needle* in *Corvo* North-Weſteth 4 Degrees, in S. *Michael* it North-Eaſteth 6 Degrees: And therefore the Great *Meridian*

Ridly's Treatiſe of Magnetical Motions, *Chap.* 36. *Norman's* New Attractive *Chap.* 9.

should rather have been drawn through *Fayal*, where the Variation is but 3 Degrees to the East; or especially through the *Cape of good hope*, where the *Needle* precisely pointeth to the true North without any Variation at all, by a River side there, which therefore the Portugals have called *Rio de las Agulias*, The River of the *Needles*.

But, which is more, the *Magnetical Needle* hath no certain *Pole* in the Earth at all, and under the very same *Meridian* is found to vary in some places but 3 or 4 Degrees, in other 17 and more; and, which is worse, (if it be true) the Variation it self hath been lately charged upon with a very strange and secret inconstancy by the Professor in *Astronomy* of *Gresham* College. He saith that the Variation of the *Needle* at *Limehouse* near *London*, which Mr. *Burrows* found to be 11 Degrees, 15 Minutes, in the year 1580, Mr. *Gunter* in the year 1622 found to be but 6 Degrees 13 Minutes; but he himself in the year 1634 found it to be but 4 Degrees, or very little more; which in the space of 54 years is a difference of 7 Degrees to the Less. So little reason is there why the *Greek Meridian* should give place to the *Magnetical*, besides the great confusion which must needs follow, as it hath.

The *Toletan* Meridian.

But yet more impertinently, the *Spanish Describers*, remembred before, not only account their *Longitude* from East to West, utterly against all other *Geography*, but not contented with the *Greek*, *Arabian*, or any *Magnetical Meridian*, must needs reckon their *Indies* from that of *Toledo*. But they are very few that take this course, and this Pragmatical *Meridian* is only found upon a Map or two, but hath not as yet gotten (nor is it like to do) any relation to the *Globe*.

The Greek Meridian again.

As the case standeth with the Great *Meridian*, the advice and counsel of *Stevinus* a Dutch *Geographer* is very much to the purpose: That the Great *Meridian* should be brought back to the *Fortunate Isles* again, that one certain Isle of the seven should be chosen, and in that one certain place; *Exiguus quidem, sed notabilis & perpetuus*, As *small*, but as *notable* and *perpetual*, as 'tis possible. The Island he assigned was *Tenariff*, thought to be the same with

Ptolemie's

Ptolemie's Hera, or *Junonia*. The place *Pico de Teide*, or *El Pico*, *The Peak*, a Mountain ſo called from the ſharpneſs of the top: and therefore the place is *Locus exiguus*, as Small as could be, and 'tis Perpetual, for Hils are everlaſting; and as notable, for, by the reports of ſome in *Julius Scaliger*, it riſeth above threeſcore Miles in height, which though it be more then is generally believed, yet thus much is, That it is the higheſt Mountain in the World.

This *Johnſon*, a great Maſter of this Art, conſidering with himſelf, though in his leſſer *Globe* of the year 1602 he had made the Great *Meridian* to paſs through the Iſles *Corvo* and *Flores*; yet ſince that, in his Greater of the year 1616, he hath it drawn upon the *Peak* in *Tenariffe*, as he expreſſeth himſelf in a void plane of the *Globe*. Only, whereas he addeth that by this means the *Arabick Meridian* and that of *Ptolemy* will be all one upon the matter, (which he ſaith was fit to be admoniſhed) it muſt needs be miſtaken. 'Tis true, that the *Canaries* lie near upon the Coaſt of *Africk*: But the *Arabians* mean not this ſo much by the uttermoſt Shore, as the uttermoſt Points of the Weſtern Land running along by the Streights of *Gebal Taric*, or *Taric's* Hill, as they rightly (we *Gibralter*) call it, where the Pillars of *Hercules* were ſet of old, as our Stories deliver, but by *Alexander* they ſay, to whom, and not to *Hercules*, the *Arabick-Nubian Geographer* aſcribeth this Labor, naming there the very Artificers which that great King provided himſelf of to force out the Streight; which may poſſibly be the reaſon why the *Arabians* (over and above their ambition of Change) draw their Great *Meridian* by this Part, in honour to *Alexander*, whom therefore they call not ſo, but *Dhilcarnain*, that is, *The man of the two horns*, for that he joined the Ends of the Known World together by thoſe Pillars in the Eaſt upon one ſide, and theſe in the Weſt on the other. Which ſeeing it is ſo, the Reducing of the Great *Meridian* to *Tenariff* again will be ſo far from cloſing with that of the Uttermoſt Weſtern Shore, that according to the Account of ſome they will ſtand at 15 Degrees diſtance one from the other: which alſo maketh ſhew

of some reason of the Disagreement betwixt *Abulfeda* the Prince, and the King *Alphonsus*, in assigning the difference of the *Arabick Meridian* from the *Greek*, the Prince allowing but 10, the *Catalogue* 17 Degrees, which was noted before.

For any concurrence therefore of the *Greek* and *Arabick Meridians* by this means, we are not to take the *Geographer's* word; but nevertheless to embrace this Alteration of his Course in bringing the *Greek Meridian* to his *place* again.

The same advice of *Stevinus* is commended and taken by *Wil. Blaeu* (a man very like to, if not the very same with, *Johnson* himself) *Cap.* 4 of his first Part, which teacheth the Use of the *Globes* according to the Improper *Hypothesis* of *Ptolemy* (as the Title termeth it) *per terram quiescentem*. For the second Part maketh good the same Use of the *Celestial* and *Terrestrial Spheres* by the Supposition of *Copernicus per terram mobilem*. His words are *Longitudo alicujus loci, &c.* The Longitude of any place is an Arch of the *Equator* comprehended between two half *Meridians*, the one passing through the Place it self, the other through the High Mountain called *Pico de Teide* in *Tenariffe*, *Qui tam in maximo nostro Globo Terrestri* (saith he) *quàm in variis Tabulis Geographicis à nobis editis pro Initio Longitudinis terræ assumptus est, & pro eo in hac descriptione semper assumatur, &c.* And 'twill never be well with *Geography* till this be believed in, and made the common and unchangeable Practice.

What Course is to be taken with this Variety of Meridians, *and how followed, or neglected by the* Geographers.

And now if one may make so bold as to give Law to the *Geographers*, it cannot be denied but that the readiest and least entangling way of reckoning the *Longitudes* is to meet again upon the first *Meridian* in *Tenariffe*: but for want of this, and till it can be reliſh'd universally, the likest way

to

to the Beſt is for the Deſcribers either of the Whole, or any Part of the Earth, not to fail of ſetting down the ſeveral *Meridians* obtaining as then; alſo the difference of *Longitude* betwixt theſe *Meridians*, and laſtly which of thoſe they mean to go by. If I were to draw up (if I could) a New *Geography* of the Whole Earth, This, or the like to this, ought to prepare to the Deſcription.

That the Great *Meridian* by the moſt Ancient *Greek Geographers* was made to paſs through the *Fortunate Iſlands*, now called the *Canaries*. That from thence it was tranſlated by the *Arabians* to the uttermoſt Point of the Weſtern-Shore. That our own *Geographers* removed it into the *Azores*, placing it ſome of them in S. *Michael*, others in *Corvo*. That the Beſt of them brought it back to the *Canaries* again, and drew it upon the *Pico* in *Tenariffe*, the ſame, or thought to be the ſame, with *Ptolemie's Junonia*. That the Difference of *Longitude* from *El Pico* to the *Arabick Meridian* is 10 Degrees more Eaſt, according to *Abulfeda* the Prince; from *Pico* to the Iſle of S. *Michael* 9 Degrees, from *Pico* to *Corvo* 15, and both ſo much more Weſt. And ſuch, or ſuch a *Meridian* I mean to follow.

To this very purpoſe the ſame *Abulfeda* in the Introduction to his *Geography*; It is received by Tradition (ſaith he) that the Inhabited Earth beginneth at the Weſt in the *Fortunate Iſles*, as they are called, and lying waſte as now. From theſe Iſlands ſome take the Beginning of *Longitude*. Others from the Weſtern Shore. The Difference of *Longitude* is 10 Degrees accounted in the *Equator*, *&c.* As for the *Longitudes* reckoned in this Book, they are all taken from the Shores of the Weſtern Ocean, and therefore they are 10 Degrees ſhort of thoſe which are taken from the *Fortunate Iſles*, *&c.*

If we now exact (as I think we may) to this Rule, which hath been lately done by our own Deſcribers eſpecially, we may perhaps find it otherwiſe then we thought for.

Here it will not need to take much notice of thoſe who have deſcribed the Situation of Countries by the *Climes* and *Parallels*:

Parallells. Thus much onely, That they had as good have ſaid nothing. I confeſs I conclude under this Cenſure the very good Author of the Eſtates *du Mond*, tranſlated by *Grimſtone*. But it was to be noted. For what if I ſay that Great *Britain* lieth under the 9 and 13 *Climates* of the Northern Temperate *Zone*? (as 'tis no otherwiſe Deſcrib'd to the Site by a *Geographer* of our own) is this to tell where *England* is? No more then to tell where the Streights of *Anian* are, much about the ſame *Clime* and *Parallel*, and yet 160 Degrees diſtant and more.

They are not much more accurate who Deſcribe the Situation of Countries by their *Latitudes* onely; as the Gentleman in his Deſcription of *Huntingdon-ſhire* inſerted into M. *Speed*, and the moſt learned Sir *Henry Spelman* in his Deſcription of *Northfolk*. It is no more to ſay the Situation of this or that place, then of any other in the Whole Sphere lying under the ſame *Parallel*. But to ſay the truth, By reaſon of the Variety of *Meridians*, the *Longitudes* were grown to ſuch an uncertain and confuſed paſs, that it was not every man's work to ſet them down.

Mr. *Carew* in his Survey of *Cornwall* ſetteth down that Shire in the *Longitude* of 6 Degrees (I believe he meant 16, as moſt men account.) But what does he mean by that? or what manner of account is it which moſt men uſe in this caſe? *Norden* in the Introduction to his *Speculum Britanniæ* ſaith, That the Centre of this Land, which he taketh to be about *Tutbury-Caſtle* in *Stafford-ſhire*, is 21 Degrees and 28 Minutes of *Longitude*. But from what *Meridian* all this while? for the *Longitude* may be many Degrees more, or leſſe, or juſt ſo much as he ſaith, and yet all may be true.

Mr. *Speed* more particularly profeſſeth to follow *Mercator*; as in aſſigning the *Longitude* of *Oxford* he ſaith, that it is diſtant from the Weſt 19 Degrees 20 Minutes by *Mercator's* Meaſure. So M. *William Burton* in the Deſcription of *Leiceſter-ſhire*. But how are we the wiſer for this? *Mercator's* Meaſure was not the ſame, for in his *Globe* dedicated to the Lord *Granvilla* the great *Meridian* paſſeth through the

the *Canaries*, but in his great *Map* through the *Azores*. M. *Gabriel Richardſon* in the State of Europe yet more dif[illegible] telleth his Reader, That the *Longitudes* in his book ſha[illegible] be taken from that *Meridian* which paſſeth through the *Azores*. But whether from that in S. *Michael*, or from the other in *Corvo*, is not ſet down, and yet the Difference is 7 Degrees and more. ' But hear laſtly the Kingdom's *Geographer* in the Preface to his *Britannia*. *At inſimulabunt jam Mathematici & in crimen vocabunt, quaſi in Geographicis Latitudinis & Longitudinis Dimenſionibus toto Cœlo aberrârim. Audi quæſo: Tabulas Aſtronomicas, novas, antiquas, manuſcriptas,* Oxonienſes, Cantabrigienſes, *Regis* Henrici Quinti *diligenter contuli. In Latitudine à* Ptolemæo *plurimùm diſcrepant, inter ſe ferè conſpirant: nec tamen Terram è ſuo Centro dimotam eſſe cum* Stadio *exiſtimo. His igitur uſus ſum. In Longitudine autem nullus conſenſus, concentus nullus. Quid igitur facerem? Cum Recentiores perpendiculum navigatoriâ pyxide Magnete illitum inter Azores inſulas rectà Polum Borealem reſpicere deprehenderim, indè Longitudinis Principium tanquam à Primo Meridiano cum illis duxi, quam nec ubique* λεπτολογίας *permenſus ſum.* So the Learned *Cambden*. Where note by the way, that if the Tranſlator hath rendered the Book no better then he hath this Clauſe of the Preface, the beſt courſe will be for thoſe that can, to reade it in the Latine. The Author's meaning I think was this.

But now (ſaith he) the Mathematicians will accuſe and call me in queſtion, as if I were altogether out in my *Geographical Dimenſions* of *Latitude* and *Longitude*. But pray heare me: I diligently compared the Manuſcript Aſtronomical Tables of *Henry* the *Fifth*, as well the old as the new, Calculated for the *Meridians* ſome of *Oxford*, others for that of *Cambridg*. In *Latitude* I found them to differ from *Ptolemy* very much, but well enough agreeing among themſelves: and yet I cannot think that the Earth is any whit ſtartled aſide from its Centre, as *Stadius* did. Theſe Tables therefore I made uſe of. But in the *Longitude* I found no agreement at all. What ſhould I doe? Conſidering that the Modern *Geographers* had found that the *Needle* of the Mariner's

Compass touched with the *Loadstone* directly pointeth to the *North-Pole* by the *Azorian Isles*, I did as they did, and took the beginning of *Longitude* from thence, as from the First *Meridian*, but which I have not always set down exactly, or to a Minute.

And now the least that can be expected is, that the *Longitudes* of all Places in the *Britannia* are accounted from the *Meridian* which passeth by the *Azores*. But from which of the *Meridians*? If it be as the book expresseth, *ab Ultimo Occidente*, 'tis from that of *Corvo*: then the Mathematicians have cause to complain, for all the *Longitudes* are false. But I can perceive that the *Geographer*, though otherwise most accomplished, yet was not so well seen in this piece of the Skill: for though it be pretended in the Preface that all the *Longitudes* in the Description shall be taken from the *Azores*, yet in setting down the *Longitude* of *Oxford* he saith that, as he hath it from the Mathematicians of the Place, it is 22 Degrees from the *Fortunate Islands*; which can never be true, for 'tis but 19 from the *Azores* reckoning by S. *Michael*. But this is not all: In assigning the *Longitude* of *Pen-von-las*, or *The Land's-end* in *Cornwall*, he saith that is 17 Degrees *à Fortunatis Insulis vel potiùs Azoris*, from the *Fortunate Islands* or rather from the *Azores*. But is the Difference so small did he think? But 9 Degrees at least.

But I finde by the *Longitudes* that *Mercator* was the Man that set up all these for *Geographers*.

Mercator first of all kept himself to the Greek *Meridian*, as *Appian*, *Gemma Frisius*, *Maginus*, and others; but understanding by *Francis* of *Diep*, an experienced Mariner, that the *Compass* had no Variation in the Islands of *Capo Verde*, and by others, that it had very little in *Tercera* and S. *Mare* of the *Azores*, but not any at all in the Isle *Corvo*, that he might go a mean way to work, and complie with the Common *Meridian* of the World (as he took it to be) he made his Great *Meridian* to pass (as himself saith) betwixt the Isles of *Capo Verde* and the *Azores*, that is, through the Isles of S. *Michael* and St. *Marie*: which was after-

afterwards taken for Example by *Plancius*, *Saunderſon*, and the common ſort of others, ſo that little or no notice at all was taken of the *Meridian* by *Corvo*, no not by thoſe of the biggeſt expectation, as M. *Carpenter*, M. *Campden*, M. *Speed*, and the reſt; although this alſo was the known *Meridian* of ſome *Globes* of the very ſame Times, and before that, that is, before they had ſet their laſt *hand* to their *Deſcriptions*. And 'tis no marvel, for *Mercator*'s *Longitudes* were more exactly accounted then before, and therefore they might well take his *Meridian* along with them; and 'twas not amiſs to go by the moſt *received*: but then they ſhould have ſaid ſo, and withall, have ſet down the three ſeverall *Meridians* at leaſt, and the difference of *Longitude* betwixt them; and all this with more diſtinction then ſo, that another man ſhould come after them to tell themſelves what *Meridian* they went by.

And thus much of the Firſt, or Great Meridian.

Of the Leſſer Meridians.

THe Leſſer are thoſe *Black Circles* which you ſee to paſs through the *Poles*, and ſucceeding to the Great at 10 and 10 Degrees, as in moſt *Globes*; or, as in ſome, at 15 and 15 Degrees Difference.

Every place, never ſo little more Eaſt or Weſt then another, hath a ſeveral *Meridian*. *Shot-over* hath a diſtinct *Meridian* from *Oxford*, becauſe more Eaſt; *Oſney* hath not the ſame as near as it is, for it lieth Weſt of the Citie, the exact *Meridian* whereof muſt paſs directly through the middle: yet becauſe of the huge diſtance of the Earth from the Heavens, all theſe Places, and Places much further off, may be ſaid to have the ſame *Meridian*; as the *Almanack*-makers Calculate their *Prognoſtications* to ſuch or ſuch a *Meridian* where they pretend to make their Obſervations, but ſay too, *that it may generally ſerve, &c.* And indeed there is no very ſenſible Difference in leſſe then 60 Miles; upon which ground the *Geographers*, as the *Aſtronomers*, allow a New *Meridian* to every other Degree of the *Equator*, which would

be 130 in all: but except the *Globes* were made of an Extreme and Unuſeful *Diameter*, ſo many would ſtand too thick for the Deſcription. Therefore moſt commonly they put down but 18, that is at 10 Degrees diſtance one from the other; the ſpecial uſe of theſe Leſſer *Meridians* being to make a quicker diſpatch in the account of the *Longitudes*. Some others, as *Mercator*, ſet down but 12 at 15 Degrees difference, aiming at this, That the *Meridians* might be diſtant one from the other a full part of time, or an hour: for ſeeing that the Sun is carried 15 Degrees off the *Equinoctial* every hour, as was ſaid before, the *Meridians* ſet at that Diſtance muſt make an hours difference in the Riſing or Setting of the Sun to the ſeveral places: as if the Sun riſe at ſuch an hour ſuch a day of the year at *Oxford*, in a place 15 Degrees more diſtant towards the Eaſt the Sun riſeth an hour ſooner, in a place 15 Degrees diſtant towards the Weſt, an hour later, the ſame day of this or that year.

Now becauſe the Spaces of Time are reckoned by the ſame Degrees of the *Equator* as the Diſtances of Place, the Degrees of *Longitude* have been called *Tempora*; which word *Cambden* ſometimes delighteth to uſe, as in the *Longitude* of *Bath* he ſaith it is 20 *Temporibus*, 20 Times, that is 20 Degrees, diſtant from the Great *Meridian*. He expreſſeth by the ſame word in ſetting down the *Latitude*, but not ſo cunningly, as I think.

Of the Equator, and the Leſſer Circles.

THe *Equator* is the Middle Circle betwixt two *Poles* graduated throughout, and plainly dividing the *Globe* into two equal Parts, from North to South. This is the *Circle* of *Longitude*, as the *Meridian* of *Latitude*; for *Longitude* is reckoned in the *Equator* from the *Meridian*, *Latitude* in the *Meridian* from the *Equator*.

Croſſing this Circle obliquely in the Middle is the *Zodiack*, the uttermoſt extent whereof towards the North noteth out the *Tropick* of *Cancer*, towards the South the

Tropick

Tropick of *Capricorn*, each of them diſtant from the *Equator* 23 Degrees, or not much more, as may be accounted in the Great *Meridian*. Equi-diſtant from theſe, and at the ſame diſtance from the *Poles* as the *Tropicks* from the *Equator*, are ſet down the *Arctick* and *Antarctick Circles*; all offering themſelves to ſight by their Names, and diſtinction of Bredth, and Color, more notably then the reſt. By the reſt I mean the black blinder Circles equi-diſtantly removed from the *Equator* at 10 Degrees difference, and ſerving the ſame turn in the accounting of *Latitude*, as the *Meridians* at the ſame diſtance in the reckoning of the *Longitude*. And theſe are called the unnamed *Parallels*.

And ſo much of the Deſcription of the Earth *and* Water *together; Now of the* Waterie-Part *by it ſelf.*

The Deſcription of the Waterie-Part *of the Globe by the Rumbes of the Mariner's Compaſs.*

THe Courſe of a Ship upon the Sea dependeth upon the Windes; the Deſignation of theſe, upon the certain Knowledge of one Principal; which, conſidering the Situation and condition of the whole Sphere, ought in nature to be North, or South; the North to us upon this ſide of the Line, the South to thoſe in the other Hemiſphere; for in making this obſervation, Men were to intend themſelves towards one fixed part of the Heavens or other, and therefore to the one of theſe. In the South Part there is not found any Star ſo notable, and of ſo near a diſtance from the *Pole*, as to make any preciſe or firm Direction of that Wind. But in the North we have that of the ſecond Magnitude in the Tail of the *Leſſer Bear*, making ſo ſmall, and, for the Motion, ſo inſenſible a Circle about the *Pole*, that it cometh all to one as if it were the *Pole* it ſelf. This pointed out the North-wind to the Mariners of old eſpecially; and was therefore called by ſome the *Load*, or *Lead-Star*. But this could be onely in the night, and not always then. It is now more conſtantly and ſurely ſhewed by the *Needle* touched

touched with the *Magnete*, which is therefore called the *Load* or *Leadstone*, for the same reason of the leading and directing their Courses: in the Nature and Secret of which Stone because the whole business of *Navigation* is so throughly concern'd, something is to be borrowed out of that *Philosophy*.

The Original of the Mariner's Compass from the Magnetical Constitution of the Earth.

A *Magnetical Body* is described to be *That* which, hanging in the *Aerial* or *Ætherial* Parts of the Universe, firmly seateth it self upon its own *Poles*, in a *Situation* natural and unchangeable, consisting also of some such parts as separated from the rest can take upon them the nature and conditions of the whole.

Under this Description the *Magnetical Philosophers* comprehend the Globes of *Saturn*, *Jupiter*, the *Sun*, &c. But because these Bodies are placed so far above the reach of our Experience and purpose; it shall be sufficient to make the *Description* good upon the *Earth*.

To doe this, I think I may suppose, First, That the Constitution of the *Whole Earth* may be gathered from the prevailing parts, such parts especially as do bear upon them the *Marks* and *Signatures* of the *Whole*.

Then secondly, That the parts of the Earth which lie couched about the *Centre*, are not of a different or degenerous compliance from these which lie scattered about the Surface: which if any body list to raise suspicions upon, as Mr. *White* hath done, they may; but I am sure they were no nearer *Him, when he laid the Foundations of the Earth*, then we.

The prevailing parts about the Surface of the Earth are the Mines of *Loadstone*, *Steel*, *Iron*, &c. of all which it is certain, that they are indued with a virtue *Magnetical*, which enableth them to place themselves in a set position betwixt *North* and *South*: And not onely these, but even *Clay* it self, burnt to Brick, and cooled *North* and *South*, if it be hanged up in a close place, and left to its liberty, will seat it self in the same Situation.

But

But the moſt vigorous *Magnets* are the *Stone* and the *Steel*, the *Stone* eſpecially: And the *Steel* hath a capacity to receive a ſtronger virtue from the *Stone*, whereby it more firmly ſeateth it ſelf in the *North* and *South-Poſition* of the Earth, directly pointing out thoſe Windes to the Mariner; not in all parts directly, becauſe in following the Conſtitution of the *Great Magnete* of the *Whole Earth*, it muſt needs be here and there led aſide towards the *Eaſt* or *Weſt*, by the unequal temper of the *Globe*, conſiſting more of *Water* then of *Earth* in ſome places, and of *Earth* more or leſſe *Magnetical* in others.

This *Deviation* of the *Needle* the *Mariners* call *North-Eaſting*, or *North-Weſting*, as it falleth out to be; otherwiſe and more Artificially, the *Variation* of the *Compaſſe*; which though it pretend uncertainty, yet proveth to be one of the greateſt helps the Sea-man hath: for the Degrees of Variation, with the place it ſelf exactly obſerved, giveth him a ſhrewd gueſs of the ſame, when he meeteth with the ſame Variation again, unleſſe the Variation it ſelf ſhould be ſubject to a Change of *Admirable Diminutions*, as the *Late Diſcoverer* calleth it in his *Diſcourſe Mathematical*, &c.

This *Needle* touched with the *Stone*, and directing towards the *North* and *South*, the Mariners (as the *Magnetical* Philoſophers) call their *Directory-Needle*, not onely for the reaſon intimated, but to diſtinguiſh it alſo from their other, called the *Inclinatory-Needle*, becauſe it is alſo found that the *Needle* touched with the *Stone*, will not onely turn towards the *North*, but make an *Inclination* under the *Horizon*, as to conform with the *Diameter* or *Axis* of the *Earth*. Mr. Henry Gel-librand.

This Motion of the *Needle* was accidentally diſcovered by *Robert Norman*, a man of great dexterity in the framing and dreſſing up of the *Mariner's Compaſs*. It hapned to him that, as often as he had finiſhed his *Needles*, and equally poized them upon their *Pins*, he had no ſooner touched them with the Stone, but ſtill the *North-Point* of the *Needle* would forſake the parallel Site in which he had placed it, and incline it ſelf to the *Axis* of the *Earth*. The reaſon whereof not preſently perceiv'd, eſcaped a while with a conceit, as if the Artificer had deceived himſelf in balancing

the

the *Needle*; which therefore he endeavoured to correct with a little piece of *Wax* ſtuck upon the lighter End (as he took it to be) till at laſt, being imployed in the framing of a *Compaſs*, the *Needle* whereof was to be 6 inches in length, and having poliſhed and levelled it with all poſſible care, and yet after the touching of it with the *Stone*, finding one end to weigh down the other, he was forced to cut off ſome part of the heavier end, (as he ſtill miſtook it) and ſo more, till he had made the *Needle* unſerviceable: whereupon, conſulting with ſome knowing friends, he was adviſed to make ſome Inſtruments to try out the experience. And it was found to be this very *Inclination* to the *Axis* of the Earth, and proportionably, though not equally, anſwering to the Degrees of *Latitude*.

But this Inclination alſo, as the Direction, is variable, and for the ſame cauſes of the Earth's unequal temper.

But all that which I have ſaid will more evidently and expertly appear upon the *Terrella*, or little Earth of *Loadſtone*.

As the *Great Magnete* of the Earth, ſo every *Magnetical* part thereof, and every part of that, hath *Poles*, *Axis*, *Equator*, *Meridians*, and *Parallels* of its own. The *Magnetical Philoſophers* therefore, to repreſent unto themſelves the Great Nature of the Whole, take a ſtrong ſmall piece of a *Rock*, which having reduced into a *Globous* form, they firſt found out the *Poles* by the filings of Steel (or otherwiſe) which will all meet together upon the *North* and *South* Points. A *Circle* drawn equidiſtantly from theſe deſcribeth the *Equator*. This done, they take a ſmall Steel wire, of about half an inch long, and apply it to any part of the *Equator*, and it will preciſely turn towards the *North* and *South Poles*, which is *Motion of Direction*, and marketh out the *Meridians* of the *Terrella*. But ſuppoſing a Concavity to be let into this *Little Earth*, in any part, either about the *Equator*, or betwixt it and the *Poles*: in that caſe the *Needle* will not point directly to the *Poles*, but will make a *Variation*; unleſſe it be placed exactly towards the Middle of the *Concavity*, and then it maketh no Variation at all, but turneth directly, as before;

before; which from the Cauſes juſtifieth the *Directions* and *Variations* of the *Compaſs*, towards and from the *Poles* of the *Earth*.

Remove this wire from the *Equator* towards the *Pole*, and the one end of it will riſe up as *Norman's Needle* did, and the other end will ſtick down upon the *Stone*, making an *Acute Angle*, and deſcribing a *Parallel*. Remove it nearer to the *Pole*, and the *Angle* will be leſſe and leſſe acute, till at a certain Parallel it become a *Right Angle* to the Stone. Remove it yet nearer, and the Angle will be *Recto major*, or more and more obtuſe. Bring it up to the *Pole* it ſelf, and it will there ſtand bolt upright, and make one Line with the *Axis* of the *Stone*. Which maketh good the Inclination of the *Needle* to the *Diameter* of the Great *Magnete*: for if *Norman* had touched his *Needle* under the *Line*, it would have ſtood level upon the *Pin* without any Declination at all; if he had touched it in any place beyond the *Line*, the Inclination would have been on the *South* ſide; but living here more towards this *Pole*, it muſt needs fall out as he found it. *Nobile experimentum*, as Dr. *Gilbert* calls it; and he is bold to ſay, *ut nullius unquam rationis aut mentis compos, &c.* that he who had conſidered of this, and holdeth not himſelf convinced of the Principles of *Magnetical Phi'oſophy*, is not to be taken for a man of ſenſe or reaſon. I know what *Scaliger* ſaith to this; *Gilbertus Medicus, &c. tres ampliſſimos Commentarios edidit, in quibus magis mihi probavit Doctrinam ſuam, quàm Magnetis Naturam; nam incertior ſum quàm dudum.* We know what he meaneth by *ampliſſimos*: but why *tres Commentarios*? Sure the Man had not read all his Books, for the Dr. wrote ſix: but *England* was a kind of *Nazareth* to this Great Scholar; he would not endure any good ſhould come out from hence.

But to give the *Art* and the *Nation* but their due: As there is no point of *Philoſophy* ſo admirable and ſecret with *Nature* as this; ſo none ſo immerſt in viſible practice and experiment, and bred up from the very Cradle to that growth and ſtature, which now it hath in this very Corner of the World, by Engliſh-men.

Norman
Burrough
Wright
Gilbert
Ridley
Barlow
Gellibrand

Many other Experiments of great Wonder and Satisfaction are made by the *Magnetical Philosophers* upon the *Stone*; but to the purpose I speak of these are the Principal, which is, to give the Reasons of the *Needle's* turning towards the *North* and *South*, which is the Original of the Mariner's Compass.

The North and South Winds thus assured by the *Motion* either of *Direction* or *Variation* of the *Needle*, the Mariner supposeth his Ship to be, as it always is, upon some *Horizon* or other, the Centre whereof is that of the Ship.

The Line of North and South found out by the *Needle*, a Line crossing this at right Angles sheweth the *East* and *West*, and so they have the 4 *Cardinal Windes*; and the *Indian* * *Compass* consisteth of no more. Cross again each of these Lines, and they have the 8 *Whole Windes*, as they call them. Another Division of these maketh 8 more, which they call the *Half Windes*. A third maketh 16, which they call the *Quarter Winds*; so they are 32 in all. *Martin Cortez* noteth that some Mariners of his time divided that Division over again, and so the *Compass* consisted of 64 Windes: but he noteth also, that this Division was more exact then for the Use. Every one of these Windes is otherwise termed a several point of the Compass, and the *Whole Line* consisting of 2 Windes, as the Line of *North* and *South*, or that of *East* and *West*, is called a *Rombe*. The *Spaniards* first gave that Name, as *Peter* of *Medina* taketh it upon them; yet not out of their own *Language*, but fancying to themselves that the *Lines* of the *Compass* (as indeed they do) much resembled the Spars of a Spinning-wheel, which in Latine is called *Rhombus*, from the Greek ῥόμβω, *to turn about*, they call those Lines *Rumbos*: and the Word hath taken.

* They are drawn upon a white *China* dish filled with Water, upon the Centre whereof there hangeth a Needle of 6 inches long.

The *Compass* therefore is an *Horizontical Division* of the 32 Windes upon a round piece of Pasteboard set in a Box, in the Centre whereof upon a *pin* of *Laten cinque* bored, the *Needle* or Wires, first touched with the *Stone*, are placed. This Box hangeth in another Box, between two hoops of *Laten*, that however the outermost Box be tossed up and down by the Motion of the Ship, yet the innermost may alwayes hang

level

level to the *Horizon*. It is placed in the middle of the *Poupe* upon a right Line imagined to paſs by the Main-maſt through the *Centre* of the Ship, and ſo putteth the *Pilot* in his Way.

Theſe *Compaſſes* are repreſented, as they may upon the *Globe*, by thoſe Circles which you ſee divided into 32 Parts with their *Fleurç de Lis*, always pointing to the *North*. And though the Windes are not ſet down by Name, yet they may be fetched from the *Horizon* without the *Globe*. And the *Rumbes* are drawn out at length circularly, if the Courſe be upon a *Meridian*, the *Equator*, or any other parallel; otherwiſe they are *Heliſpherical* Lines, as they call them, that is, partly *Circular*, and partly *Helical* or *Spiral*, as you may ſee them deſcribed upon the *Globe*.

In the *Globes* ſet out by *Saunderſon* and *Molineux* you have the Courſes of Sir *Francis Drake* and *Frobiſher*'s Voyages, and in *Janſon*'s *Globe* that of *Oliver Van-Nort* deſcribed by the *Rumbes*, whereby you may judge of the reſt.

The Knowledge of all this is not of leſs uſe to the *Geographer*, then the other *Deſcription* by *Circles*; as well for the reading of *Sea-Voyages* and *Diſcoveries* of *New Lands* and *Paſſages*, as for that the very *Deſcriptions* of the *Earth*, for a great part, cannot be made without references to the *Water*.

As the *Earth* and *Water* are wholly repreſented upon the *Globe*, ſo the whole, or any part of either, may be deſcribed in *Plano*, or upon a plane Surface in a *Map* or *Sea-Chart*. And of theſe alſo ſomething ſhall be diſcourſed hereafter; for the preſent,

Janſon's Globe of the Year 1616. The Great Meridian paſſeth by the Pike in *Tenariffe*; the Leſſer ſtand at 10 Degrees diſtance.

Thus much of the Deſcription : *now followeth*

The Uſe of the Terreſtrial Globe; and firſt of the Rectification.

THe firſt care of this is to ſee that the Foot of the *Globe* ſtand level or parallel to the *Horizon*; for which purpoſe ſome *Globes* have a *Plumb-line*, and there be that adviſe for a *Triangular* Level of *Wood*, with a Plummet for the purpoſe, to be applied to any part of the *Horizon*, after the manner as the *Mechanicks* trie their *Planes*: but the matter is not tied to ſuch a ſeverity of exactneſſe, but that a good Eye may paſs for a ſufficient Judge. The next thing is, that it be placed in the *North* and *South Poſition* of the Earth as directly as it may. This dependeth upon the knowledge of the *Meridian* of the place, but may well enough be done by a *Needle*, whoſe Variation is known, ſuch an one as is uſed to be ſet upon the South ſide of the Foot of ſome *Globes* for the ſame purpoſe: then lift up the *North-Pole* above the *Horizon* ſo many Degrees as will anſwer to the *Latitude* of the Place unto which you mean to rectifie, which ſuppoſe to be *Oxford*, therefore the *Pole* is to be lifted up 51 Degrees, for that is the Elevation of this Place: then find out *Oxford* in the *Globe*, and bring it to the *Braſs Meridian*, and there ſtay it with a piece of paper, or the like, put between the *Meridian* and the *Globe*; and you have ſet before you *Oxford* with the very ſame and all reſpects of *Situation* upon the *Globe*, as it hath upon the *Earth* it ſelf. And this is called *Rectification*, or right ſetting of the *Globe*.

By the known Place to find out the Longitude and Latitude, and by the known Longitude and Latitude to find out the Place.

THeſe Terms of *Longitude* and *Latitude* are underſtood either of the ſame, or ſeveral Places. In the firſt ſenſe they are abſolutely called the *Longitude* or *Latitude* of this or that place. In the other ſenſe we uſe to ſay, The *Difference of Longitude* or *Latitude* between ſuch and ſuch a place. The *Longitude* of this or that place is the diſtance of it from the *Great Meridian* to the *Meridian* of the Place reckoned in the Degrees of the *Equator*. The *Latitude* of a Place is the *Diſtance* of the *Equator* from the parallel of the Place reckoned in the Degrees of the *Meridian*. Therefore if the place met with be under the *Great Meridian*, it hath no *Longitude* at all, as the Hill in *Tenariffe*, unleſſe it be in reſpect of ſome other *Great Meridian*, as that by *Corvo*, or the other by S. *Michael*; and of ſuch a place it will be ſufficient to know the *Latitude*. So again, if the place met with be under the *Equator*, it hath no *Latitude* at all; and of ſuch a place it ſhall be ſufficient to know the *Longitude*. But if the place ſhould fall out to be in the very *Interſection* it ſelf of the *Equator* and the *Great Meridian*, it hath neither *Latitude* nor *Longitude*; and of ſuch a Place it is ſufficiently ſaid, that *there it is*.

But if the *known place* lie at any diſtance from the *Equator*, it is but bringing it up to the *Braſs Meridian*, and the *Latitude* is found by obſerving what Degrees the *Meridian* ſetteth off. Let *Oxford* be the *Place* you meet with, turn the *Globe* till it lie preciſely under the *Meridian*, and you will find from the *Equator* 51 Degrees, 32 Minutes of *Northern Latitude*; and, by conſequence, you alſo have the *Elevation* of the *Pole*: for that is always equal to the *Latitude* of the *Place*.

With the ſame labor you may find out the *Longitude*, if holding ſtill the *Globe* you obſerve the Degrees of Interſe-

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ction cut off by the *Meridian* in the *Equator*: as put the caſe for *Oxford* ſtill, it will be found 22 Degrees from the *Fortunate Iſlands*, ſaith *Cambden*: from St. *Michael* in the *Azores* 'tis exactly true, by which the *Preface* promiſed to go; but from the *Fortunate Iſles* or the *Pike* in *Tenariffe*, not out 15.

In caſe any of the *leſſer Meridians* happen to paſs through the Place, you may reckon of what number it is from the *Great Meridian*, as whether it be the 3d, 5th, 9th, &c. and ſo many times 10 Degrees, (for at that diſtance they are ſet) is the *Longitude* of the Place. The ſame courſe may be taken by the *Parallels* to account the Degrees of *Latitude*.

And as the *Longitude* and *Latitude* are found out by the *Place known*, ſo after the ſame manner any *Place* may be found out by the fore-knowledge of them. This fore-knowledge was firſt had by *Obſervation* of the *Eclipſes* of the *Moon*, and the *Meridian Altitude* of the Sun or Stars; but may be now more eaſily gotten out of the Tables of *Peter Appian*, *Gemma Friſius*, *Mercator*, *Ortelius*, *Tycho*, and that annexed to Mr. *Hues* his Treatiſe of the Uſe of the *Globes*, wherein the *Longitudes* and *Latitudes* of all the *Principal Cities*, *Capes*, *Rivers*, &c. are ſet down, but not accounting all from the ſame *Meridian*, which therefore alſo muſt be conſidered of: for the named Authors, *Appian*, *Gemma Friſius*, and *Tycho* reckoned from the *Canaries*, the reſt from St. *Michael* in the *Azores*.

Of the Difference of Longitude and Latitude, and what is to be obſerved in the converting of the Degrees of either into Miles.

THe Reſpect of ſeveral Places one to another is called the *Difference of Longitude* or *Latitude*: as the *Latitude* of *Oxford* is 51 Degrees, the *Latitude* of *Durham* 55. the *Difference of Latitude* is 4 Degrees. The Uſe of *Longitude* and *Latitude*, in the abſolute ſenſe, was to make out the *Poſition* of any *Place* in reſpect of the *Whole Sphere*. In this other meaning,

meaning, the Intent is to ſhew the *Situation* and *Diſtance* of any Place from and in reſpect of any other. The *Situation* of a Place to another Place is otherwiſe called the *Angle of Poſition*. But of the *Diſtance* firſt, and how that is to be made into Miles.

The ſeveral caſes put by the *Geographers* of this *Difference*, are either of *Places* differing in *Latitude* onely, or *Longitude* onely, or both. Places differing in *Latitude* onely, are all ſuch as lie under the ſame *Meridian*, but *ſeveral Parallels*. This may ſo fall out, as that either both the Places may be in *North*, or both in *South Latitude*, or one of them in *each*. If both the Places lie in *North* or *South Latitude*, then it is plain, that if the *leſſer Latitude* be ſubduced from the *greater*, the *Remanent* of Degrees, multiplied into *Miles* by 60, ſheweth the *Diſtance*: as the *Iſle de Maio* in the *Latitude* of 14 Degrees, and the Iſle of St. *Michael* 39 Degrees, are both under the *ſame Meridian*; the 14 Degrees are the *leſſer Latitude*, which taken from the 39 the *greater*, the remainder is 25, which multiplied by 60, giveth the Diſtance in *Miles*. If one of the Places lie in *North*, the other in *South latitude*, add the Degrees of both *Latitudes* together, and doe the like.

The very ſame Courſe is to be taken if the Places differ in *Longitude* onely, in caſe they both lie under the *Line* it ſelf, becauſe there the meaſure is in a *Great Circle*, as in the *Meridians* of *Latitude*; but if otherwiſe it fall out to be in any *Parallel* on this or that ſide of the *Line*, the caſe is altered.

We take for inſtance the Difference of *Longitude* betwixt *London* and *Charlton*, or *Charls*-Town, in *Charlton* Iſland, ſo honoured with the Name of CHARLES Prince of WALES, by Captain *Thomas James*, at his Attempt upon the *North-Weſt* Paſſage in the *Wintering*, the 29th of *May*, the Year 1632, which was the Day of His Highneſs Nativity.

The Difference of *Longitude* is 79 Degrees, 30 Minutes, as it was taken from an *Eclipſe* of the *Moon* obſerved there by the Learned Captain, *Octob.* 29 1631, and by Mr. *Henry Gellibrand* at *Greſham College* at the ſame time. It is required that this difference of *Longitude* be converted into *Miles*.

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The *Latitude* of *Charlton* is 52 Degrees, 3 Minutes; that of *London* much about the same. Here the proportion of 60 *Miles* to a Degree will over-reckon the *Distance* almost by the half. The reason whereof shall be first reported out of the Nature of the *Sphere*.

However it be certain, that the *Artificial Globe* (as the *Natural* is supposed to be) is of a Form precisely round, and may be drawn upon all over with *Great Circles* Meridionally, yet considered from the *Middle Line* to the *Poles*, it hath a sensible *Inclination* or *Depression* of *Sphere*, as it is termed in their words; so that if the *Artificial Globe* be turned about upon its *Axel*, several parts of the same Body shall be more swiftly moved then other at the same time: for it is plain, that the *Equator* is moved about in the same duration of time as the smallest *Parallel*, but the *Circumferences* are of a Vast and Visible Disproportion, and therefore it is not possible they should go an equal pace.

It is upon the same grounds, that the Author of the *Use of the Globe per Terram mobilem* will tell you, that in the Diurnal Motion of the Earth, though *Amsterdam* (in the same *Latitude* with *Oxford*) keep pace with the Isle of St. *Thomas* under the *Line*, yet they are of a very different dispatch; for *Amsterdam* goeth but 548 Miles in an hour, whereas the Isle of St. *Thomas* posteth over 900 Miles in the same space of time, which is after the rate of 12 Miles in a Minute, and more. And all this is true (that is true to the *Paradox*) from the Inclination of the Sphere. But more plainly yet.

We see that the *Meridians* upon the *Globe* are set at 10 Degrees Distance, but we may perceive too that this Distance groweth less and less, as the *Meridians* draw nearer towards their concurrence in the *Poles*, as the *Globe* it self doth from the *Equator* upwards; and therefore the Degrees, however accounted proportionable, yet cannot possibly be equal in the Lesser *Parallels* to those in the *Equator*, but must needs make an orderly Diminution from thence to either of the *Poles*.

When therefore it was formerly said that 60 Miles of the Surface of the *Earthly Globe* answer to a degree in the *Heaven*,

ven, it is to be underſtood of the Degrees of a *Great Circle*, and ſo is alway, true in thoſe of *Latitude*; but in the Degrees of *Longitude* it holdeth onely in the *Equator* it ſelf, but in the *Parallels* more North or South the proportion diminiſheth from 60 to none at all. So that if I would convert the *Longitudes* of the *Molucca's*, or any other parts under the *Line*, into Miles, it is but multiplying the Degrees of *Longitude* by 60, and the thing is done; but if I would doe the like by *Oxford*, or any other place betwixt the *Equator* and the *Poles*, I muſt firſt know what number of Miles anſwereth to a Degree in that *Parallel* of *Latitude*. The knowledge of this dependeth upon the proportion which the *Equator* beareth to the *Parallels*, which is learned out by the skill of *Trigonometry*, but need not now be ſo hardly attained to; for the Proportions are already caſt up into a *Table* by *Peter Appian* in the firſt Part of his *Coſmography*. They are there ſet down according to the Rate of *German* Miles, one of which maketh 4 of ours. According to our own Rate they are as followeth:

The Proportion of English Miles answering to their several Degrees of Latitude.

Deg. of Lat.	Miles Engl.	Seconds.	Deg. of Lat.	Miles Engl.	Seconds.	Deg. of Lat.	Miles Engl.	Seconds.
1	59	59	31	51	16	61	29	5
2	59	58	32	50	53	62	28	10
3	59	55	33	50	19	63	27	14
4	59	51	34	49	45	64	26	18
5	59	46	35	49	9	65	25	21
6	59	40	36	48	32	66	24	24
7	59	33	37	47	55	67	23	27
8	59	25	38	47	17	68	22	29
9	59	16	39	46	38	69	21	30
10	59	5	40	45	58	70	20	31
11	58	54	41	45	17	71	19	32
12	58	41	42	44	35	72	18	32
13	58	28	43	43	53	73	17	33
14	58	13	44	43	10	74	16	32
15	57	57	45	42	26	75	15	32
16	57	41	46	41	41	76	14	31
17	57	23	47	40	55	77	13	30
18	57	4	48	40	9	78	12	28
19	56	44	49	39	22	79	11	27
20	56	23	50	38	34	80	10	25
21	56	1	51	37	46	81	9	23
22	55	38	52	36	56	82	8	21
23	55	14	53	36	7	83	7	19
24	54	49	54	35	16	84	6	16
25	54	23	55	34	5	85	5	14
26	53	56	56	33	23	86	4	11
27	53	28	57	32	41	87	3	8
28	52	59	58	31	48	88	2	5
29	52	29	59	30	54	89	1	3
30	51	58	60	30	0	90	0	0

KNowing then the *Latitude* of *Charlton* to be 52 Degrees, and that of *London* much about the ſame, I enter the Table, where I find the Sum of 36 Miles or thereabouts to anſwer a Degree of that *Parallel*; therefore multiplying the Degrees of *Longitude* by 36, it giveth up the number of Miles from the Great *Meridian* to the Place.

And very fit it were that theſe Proportions were written upon the *Horizon* of the *Terreſtrial Globes*, rather then the *Calendars*. And what elſe there is, confeſſed by themſelves to belong of right to the other *Globe*, and of little uſe to the *Geographer* till this will be, may be cut upon a *Silver-Plate*, or *Ruler* of *Box*, or ſome how or other; for without this *Table*, the Uſe of the *Globe*, as to this Caſe of Difference, is as good as none at all.

The laſt Caſe is remaining, which is put of ſuch Places as differ both in *Longitude* and *Latitude*; for the conſideration whereof the *Geographers* have deviſed ſeveral wayes, as the *Arithmetical* way, that by the *Spherical Triangles*, by the *Semi-Circle*, *&c.* But the working by either of theſe is of more time and intricacy then was to be wiſhed. The readieſt of all, and not much inferior to the certainty of the reſt, is the *Geometrical* way, as *Peter Appian* (one of the Fathers of this Art) hath termed it; and 'tis no more but this: Let the two Places be the Iſle of St. *Thomas*, and *Tenariff* in the *Canaries*. Take your *Compaſſes* and ſet one Foot of them in *Tenariff*, the other in S. *Thomas*, and keeping the Feet of the *Compaſſes* at the ſame diſtance, remove them to the *Equator*, or Great *Meridian*, and ſee how many Degrees they ſet off; for that number multiplied by 60 is the Diſtance of the two Places in Miles. The ground of this Rule is, that the Diſtance of all Places not differing onely in *Longitude*, are to be underſtood to be in a Great Circle; and it was known before, that the Degrees of ſuch a one are ſeverally anſwered by 60 of our Miles upon the face of the Earth. You may doe the like in the *Quadrant* of *Altitude*, as will be ſeen in the next *Invention*.

To find out the Bearing of one Place from another, and what is meant by the Angle of Poſition.

THe *Zenith* is the *Pole* of the *Horizon* through which the *Aſtronomers* imagine Circles drawn (as the *Meridians* through the *Poles* of the World) ſo dividing the Degrees of the *Horizon* as to mark out the *Site* of the *Stars* from this or that Coaſt of the World. And becauſe theſe Circles are ſuppoſed to be drawn through the *Semt*, or *Semith Alros*, that is the Point over the Head, or *Vertical Point*, the *Arabians* called them *Alſemuth*, we call them ſtill *Azimuths*. And for that the *Zenith Point* ſtill altereth with the *Horizon*, theſe Circles could not have been deſcrib'd upon the *Globes*, but are repreſented there by the *Quadrant* of *Altitude*, which is the 4 part of any one of thoſe, and moſt properly ſerving the other *Globe*; yet upon the ſame ground is uſeful to the *Geographer*, in ſetting out that *Angle* which is made by the meeting of the *Meridian* of any place with the *Vertical Circle* of any other and of the ſame, called therefore the *Angle* of *Poſition*, or *Site*. To find this out, you are to elevate the *Pole* to the *Latitude* of one of the Places; then bring the Place to the *Meridian*, and it will fall out directly to be in the *Zenith* of that *Elevation* upon this ground; That the *Elevation* is always equal to the *Latitude*; then faſten the *Quadrant* of *Altitude* upon the *Zenith*, and turn it about till it fall upon the other Place, and the End of the *Quadrant* will point out the Situation upon the *Horizon*. Let the Places be *Oxford*, and the Hill in *Tenariff*, ſet the *Globe* to the Elevation of *Oxford*, that is 51 Degrees of Elevation above the *Horizon*; then bring *Oxford* to the *Meridian*, and it falleth under 51 Degrees of *Latitude* from the *Equator*; therefore it is found in its own *Vertical Point* 90 Degrees equidiſtantly removed from the *Horizon*: Faſten there the *Quadrant*, and move about the *Plate* till it fall upon the Hill in *Tenariff*, and the end of the *Quadrant* where it toucheth

eth the *Horizon* will ſhew that the Hill in *Tenariff* beareth from *Oxford* South South-Weſt: And if you multiply the Degrees of the *Quadrant* intercepted betwixt the two Places by 60, you have the Diſtance in Miles, which was promiſed before.

If you find, as you needs muſt, that the Proportion of Miles upon the *Globe* doth not always anſwer to that which we reckon upon in the Earth, you are deſired not to think much; for when it is promiſed that 60 of our Miles ſhall run out a Degree of a Great Circle above, it is intended upon this Suppoſition, as if the Earth we tread upon were preciſely round as the *Globe* it ſelf is, and not interrupted with Rivers, Hills, Vallies, &c. which though they bear no proportion otherwiſe, yet becauſe it cometh to paſs by this that we cannot ſet our courſe in a Straight Line upon the Earth, as the Demonſtration is forced to preſuppoſe, we muſt be contented if ſome difference fall out.

The more unhappy Difference will be found in the *Longitudes* themſelves. The Difference of *Longitude* betwixt *Rome* and *Norenberg* (as M. *Gellibrand* hath already made the Obſervation) is, according to *Kepler*, but 4 Minutes of Time; *Lansbergh* reckoneth it at 10 Degrees, *Mercator* at 12, *Stadius* at 18, *Longomontanus* at 16, *Stoffler* at 18. *Maginus* at 26, *Werner* at 32, *Origan* at 33, *Appian* at 34, *Regiomontanus* at 36. With diſcouragement enough it may be noted, for the Places are very eminent, and of a near Diſtance; the Men profeſſed able, and for the moſt part reckoning from the ſame Great *Meridian*: and yet the leſſe to be wondred at, if we conſider how much in this caſe muſt be taken upon truſt, even by theſe Men themſelves. We muſt not think they all ſpake this of their own Knowledge, for it is certain the thing might have been, and is done, though not without any at all, yet without any conſiderable diſagreement. I ſay the *Longitudes* for a very great part are exactly enough agreed on. The perfection is not one Man's, nor one Age's Work, and muſt be waited for. It muſt not ſeem ſtrange if I tell you that you may diſtinguiſh the more certain from the doubtful by their diſconvenience; for where

where you find them to agree, you have cauſe to ſuſpect (for the moſt part) that they have lien long upon the Lees of Time, not as yet enquired into. But if you find them to diſagree, you may conclude that they have been brought to a new Examination. And of theſe you are to take the lateſt, and from ſuch (if it may be) as have done it by their own Obſervation, as out of the Tables of *Tycho* before others. The difference of *Longitude* by *Tycho*'s Tables betwixt *Rome* and *Norenberg* is under 4 Degrees; which cometh neareſt to *Kepler*, who alſo took it himſelf from two ſeveral obſervations of the Moon. There will ſtill ſeem to be ſome want of ſatisfaction, but it is ſufficient for any man to know in this as much as any other man doth.

If you would convert the Degrees of *Longitude* into Hours, (for this alſo may be done as well as into Miles) you are to allow 15 Degrees to one Hour, upon the Reaſons taught before: and that which will be gained by this is, to know by how much ſooner or later the Sun Riſeth or Setteth to one place then to another. As the Difference of *Longitude* betwixt *Oxford* and *Charlton* is 79 Degrees, 30 Minutes, that is, 5 Hours, 18 Minutes; and becauſe *Charlton* lieth Weſt from *London*, the Sun Riſeth ſo much ſooner here then there.

To find out the ſeveral Poſitions of Sphere, Clime, Parallel, &c.

THe *Latitude* and *Longitude* of a Place once reſolved upon, the other Accidents of *Sphere* will follow of themſelves. The *Poſition* of *Sphere* you cannot miſs of; for if the Place you try for have no *Latitude* at all, you know already that it muſt of neceſſity lie under the Line it ſelf, and therefore in a *right Poſition*: If it have leſs, or more, the *Poſition* is *oblique*: If it have as much as it can have, that is the Whole *Quadrant*, or 90 Degrees, the *Poſition* is *parallel*. The reaſons were told before, and may evidently be diſcerned upon the *Globe*.

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For the *Climes* and *Parallels*, and conſequently the length of the longeſt Day, the fore-knowledge of the *Latitude* leadeth you directly, in caſe the *Climes* be ſet down upon the *Braſs Meridian*, or in any void part of the *Globe*; otherwiſe it is but entring the Table of *Climes* and *Parallels* proportioned to every Degree of *Latitude*, and you have your deſire. And as by the *Latitude* you may find out the *Clime*; ſo if it happen that you knew the *Clime* before, as you may in the reading of the *Eſtats du Monde*, or the like Deſcribers, you may by the *Clime* find out the *Latitude*: and you cannot know either of theſe, but you muſt needs know the *Zone*: And if you know that, you can as eaſily conclude upon the *Diſtinction* of *Shadows*; for you knew before that the Inhabitants of the *Mid Zone* are always *Aſcii* or *Amphiſcii*, thoſe of the two *Extreme Periſcii*, thoſe of the two Temperate or *Intermedious Heteroſcii*. To find out the other Diſtinction of Habitation you may doe thus: Let *Oxford* be the Place; bring it to the *Meridian*, where you find it to be 51 Degrees lifted up above the *Equator*; account ſo many Degrees of Southern *Latitude* below the *Equator*, and you meet with the *Antœci* (if any be) in the *Terra Auſtralis incognita*: remove *Oxford* from the *Meridian* 180 Degrees, and you ſhall find your *Periœci* under the *Meridian* where *Oxford* was before, about the *Bay* of S. *Michael* in the Kingdom of *Quivira*, and your *Antipodes* in the place where their *Antœci* ſtood before; but they are not, for the Place is covered over with Water.

There yet remaineth one way of Deſcription, but out of Curious Art, and of no great Inſtruction; yet becauſe it is made uſe of by ſome *Geographers*, and not left out by Mr. *Cambden* himſelf in his *Britannia*, I may tell what it meaneth.

Of Astrological Geography, and to tell under what Sign or Planet a Region or City is subjected.

THe *Wisdom* of the Ancients (it was called so) held an Opinion that not our selves onely, the *Little Worlds*, but the *Great Globe* of the EARTH also is particularly reigned over by the Dominion of the 12 *Signs*, and Influence of the 7 *Planets*: upon which Principle (as we receive it by *Ptolemie*'s Tradition) they divided this *Globe* into 4 *Quadrants* by the Intersection of the *Equator* with the Great *Meridian* passing by the *Canaries*. Every of these *Quadrants* they again divided into 4 *Trigons*, consisting each of them of 3 *Signs* of the *Zodiack*, not orderly, but so as that every *Trigon* might be made up of one Fixt *Sign*, one Moveable, and the third Common, as they distinguish. The first *Quadrant* was reckoned from the *Vernal* by the *Pole* to the *Autumnal Intersection*, and was called the *Quadrant* of the *Habitable World*: for every one of the other three was to that Time a *Terra incognita*. The first *Trigon* of this *Quadrant* falleth to the Dominion of *Aries*, *Leo*, and *Sagittarius*: The second to *Taurus*, *Virgo*, and *Capricornus*, and to the Influence of such *Planets* as are connatural to such *Signs*. So *Britain*, *France*, *Germany*, *&c.* fall to the share of *Aries* and his Planet *Mars*; *Italy*, *Sicilie*, *&c.* to *Leo*; *Norway*, *Bavaria*, *&c.* to *Scorpio*; and so forwards, concluding all and every Part and *Province* of the *Globe* under one or other of the *Twelve*. But this empty Speculation stopped not here, but would make us believe too, that not Whole Countries onely, but every City, Castle, Village, nay, not a private House, or a Ship that rides upon the Ocean, but is thus distinctly governed by their *Planets*. They doe it upon this ground: Those men allow as earnest a livelihood to the Beam in the Timber, and Stone in the Wall as to themselves. And when the first Stone of a Building is laid, a City or House

Houſe is ſaid to be born, and as Formal a Figure erected of that as of the Owner's Nativity.

The Emperor *Conſtantine* (though you would not think it) at the Building of his new *Rome* commanded *Valens* (a named *Aſtrologer* of that time) to Calculate the Nativity, and make Judgment of the Life and Duration of that Imperial City. The *Aſcendent* was *Cancer*, and the *Aſtrologer* ſaid that the Empire ſhould ſtand 696 years: and (whether he knew ſo much or not) he ſaid true; the City lived longer indeed, but all the reſt was but labour and ſorrow. And for a more private Manſion, there is yet now to be ſeen the Nativity of the *Warden's* Lodgings of *Merton College* in one of the Windows; the *Horoſcope* the ſame with that of *Conſtantinople*. Now look what *Sign* of the *twelve* ſhall be found to riſe up in the *Horoſcope* or *Angle* of the Eaſt, that is the *Sign-Regent* of that Houſe, or City. Prepared thus, the *Aſtrologers* ſit in Judgement upon the *Inclinations* and *Fatalities* of States and Men: and how little ſoever it may ſeem to us, or be in it ſelf, it was of moment to ſome of old; for *Tiberius* (an *Aſtrologer* himſelf) had the *Genitures* of all his Nobility by him, and according as he found his own or the Kingdom's *Horoſcope* to be well or ill look'd upon by theirs, ſo he let them ſtand, or cut them off by *Legiſlative Aſtrology*.

According therefore to this way of *Deſcription*, the Kingdome of *England* is Aſtrologically ſited in the firſt *Trigon* of the firſt *Quadrant*, under the Dominion of *Aries* for the *Sign*, and for the *Planet*, *Mars*; or otherwiſe under the Dominion of *Piſces*, now in the Place of *Aries*, and the Influence of the *Moon* and *Mars*. And *Silen* ſaith that the *Planet* of *England* is the *Moon*, and *Saturn* of the *Scots*; *Unde homines illius regionis* (ſaith an old Aſtrologer) *ſunt vagi & inſtabiles, ludibrio exponuntur, nunc ad ſummum, nunc ad imum delati.* So the Jews and we are governed by the ſame Stars equally, as *Cardan* is pleaſed to ſay of us; * A Rebellious and Unlucky Nation, ever now and then making of New Laws and Rites of Religion, to the better ſometimes, but for the moſt part to the worſt.

* *Cardan.* in Terrabib. *Prolemæi*, cap. 3. tex. 12.

Now take an Essay by all the ways of Description in the *Geography* of *Oxford*.

It lieth in an Oblique Position of *Sphere* in the Northern Temperate *Zone*: The Elevation of the *Pole* 51 Degrees, 30 Minutes: the *Longitude* from the great *Meridian* in *Tenariff* 15 Degrees: under the 8 *Clime*, and 16 *Parallel*: the Longest Day 16 Hours. The *Sign-regent* is *Capricorn*: the Noon-Shadows are *Heteroscian*: We are *Periœci* to the Bay of S. *Miguel* in *Quivira*; *Antœci* to the Northern parts of *Terra Australis incognita* below the *Promontory*: we are *Antipodes* to none.

The

The Deſcription and Uſe of Maps and Charts Univerſal and Particular.

IT was ſaid before that as the Whole *Earth* upon the *Globe*, ſo the Whole or any Part thereof may be Deſcribed upon a *Plane*: and howſoever the Deſcription by *Globe* be confeſſed on all ſides to be neareſt and moſt commenſurable to Nature; *Non facilè tamen* (ſaith PTOLEMY) *magnitudinem præbet quæ ſuſcipere poſſit multa, quæ neceſſariò ſuo collocanda ſunt loco; neque deſcriptionem, ut unico momento cerni valeat, toti figuræ adaptare poteſt: ſed alterum ad alterius deſignationem transferre neceſſe exiſtit; hoc eſt, aut viſum, aut ſphæram: quorum neutrum deſcriptioni quæ in plano fit accidit, ſed modum quendam ad ſimilitudinem ſphæricæ imaginis inquirit, ut diſtantias quæ in ea ſtatuendæ ſunt quàm maxime commenſuratas faciat, ac ſecundùm eam apparentiam, quia cum vera conveniat.* *Ptolem. Geograph.* lib. 1. cap. 20.

This manner of Deſcription hath multiplied into ſeveral ways of Device; not onely from the different *Ingenies* of the Artificers, but from grounds in the Art it ſelf, and from the ſeveral extents of the Known World at ſeveral times. *Poſidonius* conceived it into the Form of a *Sling*, as the Archbiſhop of *Theſſalonica* noteth to that of *Dionyſius*, Σφενδόνης ἰσοχύα, the Delineation whereof is made by the learned *Bertius*, who noteth alſo *Ad Fundam Poſidonii* that *Poſidonius* did not this out of ignorance of the Spherical form of the Earth, but pretending onely to exhibit as much of the World as that time was made acquainted with,

which cast up together, was not much unlike to that Figure which he fancied. *Mercator* describeth it under the Form of two Hearts, *Orontius* of one: and under the same Form is the *Arabick Map* cited by *Scaliger* and *James Christman*, and not wanting to our Publick Library, together with the *Tabula Bembina*, or *Ægyptian Map* of the World in *Hieroglyphicks*; we are now for as great a reason to call it *Tabula Laudina*, by whose vast expence and providence we are possest of that and the like Monuments of the rarest Learning.

In Archiv. Bib. Bodleian.

Others have fancied some other ways: But leaving what may be supererogated by Affectation, there be two manners of this Description according to Art. The first by *Parallelogram*: The other by *Planisphere*.

The Description of the whole by Parallelogram.

THe *Parallelogram* used to be divided in the midst by a Line drawn from North to South, passing by the *Azores*, or *Canaries*, for the Great *Meridian*. Cross to this, and at right *Angles*, another Line was drawn from East to West for the *Equator*; then two *Parallels* to each to comprehend the Figure in the Squares, whereof were set down rather four parts of the World then the whole. And this way of Description, howsoever not so exact or near to Natural, yet hath been followed even by such as still ought to be accounted *Excellent*, though it were their unluckiness to light upon those needy Times of Reformation that had to struggle with that great Neglect and Interruption which passed betwixt the days of *Ptolemy* and Ours; *Mercator* himself, I mean, *Peter Plancius*, and others of about that time, and more lately: And some of them did not perceive but that the *Meridians* might be drawn *Parallel* throughout, utterly against the Original Nature and Constitution of the Sphere, which the *Plain Charts* were bound to follow at the neareſt Distance. Upon the *Globe* it self we know the *Meridians* about the *Equinoctials* are equi-distant, but as they draw up towards the *Pole*, their distance is proportionably

tionably diminiſhed, till it come to a Concurrence: anſwerably the *Parallels*, as they are deeper in *Latitude*, ſo they grow leſs and leſs with the Sphere; ſo that at 60 Degrees the *Equinoctial* is double to that *Parallel* of *Latitude*, and ſo proportionably. This is the Ground.

It will follow from hence, that if the Picture of the Earth be drawn upon a *Parallelogramme*, ſo that the *Meridians* be equally diſtant throughout, and the *Parallels* equally extended; the *Parallel* of 60 Degrees ſhall be as great as the Line it ſelf; and he that coaſteth about the World in the Latitude of 60, ſhall have as far to go by this *Map*, as he that doth it in the *Equator*, though the way be but half as long. For the *Longitude* of the Earth in the *Equator* it ſelf is 21600; but in the *Parallel* of 60, but 10800, Miles. So two Cities under the ſame *Parallel* of 60, ſhall be of equal Longitude to other two under the Line, and yet the firſt two ſhall be but 50, the other two 100 Miles diſtant. So two Ships departing from the *Equator* at 60 Miles diſtance, and coming up to the *Parallel* of 60, ſhall be 30 Miles nearer, and yet each of them keep the ſame *Meridians*, and ſail by this *Card* upon the very ſame Points of the *Compaſſe* at which they ſet forth.

This was complained of by *Martin Cortez* and others. And the learned *Mercator* conſidering well of it, cauſed the Degrees of the *Parallel* to encreaſe by a proportion towards the Pole.

The *Mathematical Generation* whereof M. *Wright* hath taught by the Inſcription of a *Planiſphere* into a Concave *Cylinder*; which becauſe it cannot be expreſſed in plainer Terms, take here in his own words, Cap. 2. *Of his Correction of Errors in Navigation.*

Suppoſe (ſaith he) a *Spherical* Superficies with *Meridians*, *Parallels*, *Rumbes*, &c. to be inſcribed into a concave *Cylinder*, their *Axes* agreeing in one. Let this Spherical Superficies ſwell like a *Bladder*, while it is in blowing, equally alwayes in every part thereof, (that is, as much in *Longitude* as *Latitude*) till it apply and joyn it ſelf (round about, and all alongſt alſo towards either Pole) unto the con-

concave Superficies of the *Cylinder*, each **Parallel** upon the Spherical Superficies increasing successively from the **Equinoctial** towards either **Pole** until it come to be of equal Diameter with the Cylinder, and consequently the **Meridians** still widening themselves til they come to be so far distant every where each from other, as they are at the **Equinoctial**. Thus it may most easily be understood how a Spherical Superficies may by *Extension* be made a *Cylindrical*, and consequently a plain **Parallelogramme** Superficies, because the Superficies of a *Cylinder* is nothing else but a plain **Parallelogramme** wound about two equal equidistant *Circles* that have one common *Axetree* perpendicular upon the *Centres* of them both, and the *peripheries* of each of them equal to the length of the **Parallelogramme**, as the distance betwixt those *Circles* or height of the *Cylinder* is equal to the breadth thereof.

In this **Parallelogramme** thus conceived to be made, all places must needs be situate in the same **Longitudes**, **Latitudes**, and **Directions** or **Courses**, and upon the same **Meridians**, **Parallels** and **Rumbs** that they were in the Globe, because that at every point between the **Equinoctial** and the **Pole**, we understand the *Spherical Superficies* to swell equally in **Longitude** as in **Latitude**, till it join it self unto the concavity of the **Cylinder**; so as hereby no part is any way distorted or displaced out of his true and natural situation upon his **Meridian**, **Parallel** or **Rumb**, but onely dilated and enlarged, the **Meridians** also, **Parallels** and **Rumbs** dilating and enlarging themselves likewise at every point of **Latitude** in the same proportion.

What the Author of the brief Introduction to *Geography* meaneth, where he saith, That this *Imagination*, unless it be well qualified, is utterly false, and makes all such *Maps* faulty in the *situation of Places*, I know not: The conceit I am sure is grounded upon the very Definition of a *Cylinder by the 21. lib. 10 *Euclid.* 'Tis confessed to be but *Hypothetical*, which is ordinary with *Mathematical men.* The Business was (and it doth that) to bring the matter down to common apprehension.

But

*Element lib. decimo. *Cylindrus est figura quæ, sub conversio circum quiescens alterum latus eorum quæ rectum angulum continent, Parallelogrammo orthogonio comprehenditur, cum in eundem rursus locum restitutum fuerit illud Parallelogrammum unde moveri cœperat. Axis autem Cylindri est quiescens illa recta linea, circum quam Parallelogrammum vertitur. Bases vero Cylindri sunt Circuli a duobus adversis lateribus, quæ circumaguntur, descripti.*

But however this Deſcription of the Earth upon a Parallelogramme may be ſo ordered by Art as to give a true account of the Situation and Diſtance of the Parts, yet it can never be fitted to repreſent the Figure of the Whole.

The Deſcription of the Whole by Planiſphere.

THis way of Deſcription rendreth the face of the Earth upon a Plain in its own proper Figure Spherically, as upon the Globe it ſelf, the gibboſity onely allowed for: *Sed quicunque* (ſaith *Bertius*) *Globum Terræ inſtituerit in plano deſcribere, deprehendet fieri id uno circuli ambitu non poſſe.* *Definit.* 21, 22, 23.

As near to a Circle as it might, *Ortelius* and others have deſcribed it upon one Face. I have ſeen it done upon four *Ovals*: but, keeping touch with the Nature of a Circle, and of the Sphere it ſelf, it cannot well be contrived upon ſo few as one, or more then two.

Suppoſe then the Globe to be divided into two equal parts or *Hemiſpheres*. This you know cannot be done but by a *great Circle*. And therefore it muſt be done by the *Equator* or *Meridian*; for the *Colure* is all one with the *Meridian*, the *Horizon* cannot fix, and the *Zodiack* hath nothing to doe here. *Res eſt admodum impedita* (ſaith the ſame *Bertius*) *& perquam difficilis orbem terrarum ejúſque partes deſcribere, & quod in natura cernitur, exactè in* Globo *aut tabula ſpectandum repræſentare, obſervato partium omnium ſitu & figurâ, & cum ſuis Longitudinibus, Latitudinibus, Intervallis, & reſpectu ad partes Cœli. Prima & naturæ proxima ratio eſt* Sphærica; *ſecunda ea quæ ad Sphæram maximè accedit ducta in plano, vel Tabula, quam idcirco vulgus* Planiſphærium *vocat. Sunt autem ejus modi duo. Unus qui* Sphæram *ſecat in* Æquatore, *& duo efficit* Hemiſphæria *plana, quorum in ſingulis* Polus *centri loco eſt,* Circulus *autem* Æquinoctialis *loco peripheriæ. Alter, qui* Sphæram *ſecat in aliquo* Meridiano, *ita ut* Poli *in ſingulis* Hemiſphæriis

Hemiſphæriis *ſupra infráque compareant in extremitate axis.*

Firſt then

Of the Section by the Equator.

BUt before that, it muſt be commonly ſaid of both theſe *Sections*, that the Tranſlation of a *Sphere* from its profundity to a Plain of two onely *Dimenſions*, Lineal and Superficial, hath its *Generation* and *Flux* (I ſpeak it in their words) from *Optical* or *Perſpective Imagination.* They would have you (and by the Law of Art they may *in infinitum & impoſſibilia poſtulare*) to ſuppoſe the Eye placed near about the Centre of a *Sphere* of Glaſs, inſcribed with *Meridians, Parallels, &c.* in the direct manner as upon the *Globe* you ſee the Eye ſo placed within the concave of this *Sphere*, and fixed upon the *Pole*, will comprehend a *Section* upon the *Plane* of the *Equator*, deſcribing the *Meridians* by Right, and the *Parallels* by Circular Lines; or fixed upon ſome point of the *Equator*, the *Meridian* which is drawn by that point and the *Equator* it ſelf will appear in Straight, all the reſt in Crooked Lines: for, if the Eye be fixed upon any point of the *Equator*, the *Meridians* and *Parallels* will be transferred to Sight, ſo as to be themſelves the *Baſes* of ſo many viſual *Cones*, the tops whereof ſhall meet in the ſame point of the great *Meridian*; or if the eye be fixed upon the *Pole*, the *Parallels* will preſent themſelves in like *Cones*, the ſides whereof ſhall be terminated by the *Meridians*; and therefore the *Meridians* ought to be Straight Lines, and the *Parallels* Whole Circles.

The Projections are both according to Art; but becauſe the Comprehenſion thereof cannot be familiar without ſaying too much to the purpoſe before-hand concerning the *Optical Pyramid* and the *Angle of Viſion*, theſe things I require, and point you to a more capable way of Concetion.

Suppoſe the *Globe* of the *Moon* in oppoſition to the *Sun*, then ſhe is at the fulleſt. Let her be riſing up in the Eaſt, and by the help of Refraction appear, as ſometimes ſhe doth, in

in *Diameter* ſo big as a Buſhel (as the Country expreſſeth:) ſuppoſe another World there, (ſome Brains do more then ſo) but do you onely ſuppoſe it; and ſuppoſe alſo this Lunary Earth to be written upon with *Meridians*, *Parallels*, and all other Diſtinctions of the *Sphere*, and as viſible as the Body it ſelf. The *Globe* of the *Moon* you may be ſure is as ſolid and *gibbous* as that of this Earth and Water, and yet it is preſented to your eye in the figure of a *Planiſphere*. The reaſon is out of Perſpective, from the infinite diſtance. If you grant (as you cannot deny) but that your Sight is deceived in the Solidity, you may very well ſuffer your ſelf to be cozened on in the Inſcriptions. Theſe *Meridians* and *Parallels* upon this *Globe* of the *Moon* ſwell out there in whole Circles, in the very ſame manner as upon the Artificial *Globe* it ſelf; and yet ſuppoſe them to be drawn thereby either of the two *Sections*, the *Equator* or *Meridian*, as the body of the *Moon* it ſelf ſeemeth to you flat, and yet is not, ſo the *Meridians* and *Parallels* would repreſent themſelves in the very ſame figure and diſtance as you ſee them here below upon a paper *Planiſphere*.

By this deceit you may perceive what is meant by that, which would not look ſo plain if it were expreſſed by the *punctilio's* of Art.

Suppoſe the *Globe* to be flatted upon the Plain of the *Equator*, and you have the firſt way of Projection, dividing into the North and South *Hemiſpheres*, as you may ſee here in the *Map*.

The *Pole* is the Centre, the *Equator* is the Circumference divided into 360 Degrees of *Longitude*; the Oblique Semicircle from *Aries* to *Libra* is the North-half of the *Zodiack*; the *Parallels* are whole Circles; the *Meridians* are Straight Lines; the Great *Meridian* is divided into 90 Degrees of *Latitude* (and paſſeth by the *Canaries*;) the *Parallels* are *Parallels* indeed, and the *Meridians* equidiſtantly concur, and therefore all the Degrees are equal. After this way of Projection *Ptolemy* deſcribes that part of the Habitable World which was diſcovered to his time. *Geograph. cap. 24. lib. 1.*

Among the late *Geographers* firſt, and almoſt onely, *Poſſel-*

lus and the Noter upon him *Severius* have much admired this manner of Section. The Noter saith, *Sicque hac Mappa omnium præstantissima, quæ verius quàm reliquæ orbis planiciem refert, ob certissimos ac evidentissimos suos Indices plures, faciliores, ac magis ad oculum perspicaces, usus habet.*

Since that, *Bertius* very earnestly and angerly recommendeth it to the Mechanicks: *Consulent sibi & publico* (saith he) *si modum istum reddant familiarem.* But of the other way he saith, *Hic autem modus cùm sit omnium nequissimus, est omnium operosissimus, & tamen hodie in maximo usu. Tantum valet apud vulgus præconcepta opinio.* Which though it may be true enough, yet we are to hear what *Ptolemy* hath to say himself.

Of the Section by the Meridian.

HE confesseth the other way to be easiest, but *Porro similiorem etiam* (saith he) *& magis commensuratam descriptionem orbis in Tabula faciemus, si Lineas Meridianas imaginatione concipiamus ad similitudinem Linearum Meridianarum in Sphæra, ità ut aspectus seu oculorum axis in Sphæræ positionem penetret, & per Sectionem quæ ad aspectum est Meridiani, qui Longitudinem terræ cognitæ in duas dividit partes, & Paralleli, qui & ipse bifariam ejus Latitudinem, nec non centrum sphæræ, quo ex æquo termini oppositi visu comprehendantur, & appareant, &c.*

Quod verò talis descriptio sphericæ formæ similior sit quàm prior, per sese patet: quoniam si Sphæra fixa maneat, & non circumvolvatur, quod & tabulæ contingit necessariò, quum per medium descriptionis visus constituitur, unus quidem medius & meridianus per axem aspectuum seu visus in planum cadens in imaginationem rectæ præbet Lineæ: qui verò ex utraque hujus parte sunt omnes ad ipsum secundùm concava conversi apparent, & magis illi qui plus ab eo distant, quod & hic observabitur, cum decenti convexitatum analogia.

Suppose the *Globe* to be flatted upon the *Plane* of the *Meridian* and you have the other way of Projection, The *Equator* here is a Straight Line; the Great *Meridian* a whole Circle;

Circle; the Leſſer are the more, ſo as they come near to the Great: Therefore that which paſſeth by the point of concurrence in the *Equator*, and divideth the *Longitude* of either *Hemiſphere* into two equal parts, is a Straight Line; and *Ptolemy* ſaith, that this is the more natural way of Deſcription; and yet it is certain that in this Section the *Meridians* do not equi-diſtantly concur. The *Parallels* are not *Parallels* indeed, and therefore all the Degrees are unequal.

However this later way is that which is now moſt, and indeed altogether, in uſe.

Example of this in the Deſcription of the Planiſpherical Map of Hondius.

THen holding our ſelves to the more uſual way of Projection inſtead of any other, (for the difference would not be much) we ſet before us the two Hemiſpheres of *Hondius* of the year 1627 projected upon the *Plane* of the *Meridian*; you may underſtand it thus. Take the *Globe* out of the Frame, and bring the Great *Meridian* to the Braſs *Meridian*, and you have the Eaſt and Weſt Hemiſphere. Suppoſe theſe two Hemiſpheres to be flatted upon the *Plane* of the *Meridian*, and the Imagination produceth theſe two faces of the Earth preſented upon the *Map*.

The Great *Meridian* paſſeth by St. *Mary* and St. *Michael* of the *Azores*, as you may ſee in the North-Weſt *Quadrant* of the Eaſt Hemiſphere. And yet the Deſcription ſubjoined to theſe *Hemiſpheres* reckoneth *Longitude* from the Iſles *Corvo* and *Flores*: and to make you ſure that it doth ſo, it is ſaid there about the later end, that in the *Azores* the *Compaſs* varieth not at all (about *Fayal* and *Flores*) and that for no other reaſon he took the *Longitude* of the *Map* from thence, and not, as *Ptolemy*, from the *Canary Iſles*. The Miſtake is too great to fall from his own Pen; but it ſeems the Deſcription was made for ſome other *Map* of *Hondius* where the *Meridian* paſſed by the *Azores*, and ignorantly afterwards intruded upon this by the Printers or ſome others: if it were not ſo, the overſight is the greater.

This *Meridian* is of neceſſity doubled upon the Plane, and yet is to be ſuppoſed as one; which is eaſily done, if you reflect your conceit back upon the Nature of the Sphere, for do but fanſy the two Faces into a *Globe* again, and the two *Meridians* will become one. You are to conceive as much upon the leſſer *Meridians*: And you may ſee too that they do not equally concur, for thoſe two which are drawn quite croſs to the *Equator*, preciſely in the middle from 90 to 90, are *ſtraight Lines*; all the reſt, as they more depart from the *ſtraight Lines*, ſo to follow the Nature of the *Globe* they are more and more Circles, and at a farther diſtance.

In the North-weſt *Quadrant* of the Eaſt *Hemiſphere* you have the nine Southerly *Climes* ſet down, as in the braſs *Meridian* of *Saunderſon's Globe*. The Northern *Climes* the Author thought not fit to diſtinguiſh, but in the Eaſt *Semicircle* of the ſame *Hemiſphere* you have the length of the longeſt Day in hours and minutes, to every ſeveral Degree of Northern and of Southern *Latitude*, which, by a more exact and ſhorter cut, doth the buſineſs of the *Clime* and *Parallel* without more adoe, which therefore by ſome are accounted but ſuperfluous Terms of this Art.

In the Eaſt *Semicircle* of the other *Hemiſphere* you have the proportion of *Engliſh Miles* to the ſeveral Degrees of *Latitude* for both *Quadrants*, to the uſe whereof there is nothing here anew to be ſaid.

The Line croſſing the two *Hemiſpheres* is the *Equator*, in the *Degrees* whereof the *Longitude* is to be reckoned from S. *Michael*; and ſo the *Latitude* in the *Great Meridian*, no otherwiſe then as it was taught upon the *Globe* it ſelf, though not with equall Art and aſſurance from the reaſons of Deficiency in this way of Projection rendered before.

Neither ought any thing to be repeated over upon the *Zodiack*, the *Tropical*, the *Polar*, or *Parallel Circles*, for they are all the ſame, and of the ſame uſe as upon the *Globe*, the *Cards* and *Rumbes* are alike.

The little Circles or Roundlets diſperſed here and there about the *Hemiſpheres* for the moſt part give account of the ſeveral

ſeveral Degrees of Variation of the *Compaſs* in *North*-eaſting or *North*-weſting, as alſo in what Places there's no Variation at all; ſo at the Streights of *Magellan* the *Roundlet* there ſaith, *Ad fauces freti Magellanici deviatio Acus 6 Grad. Orientem verſus*, That the Needle North-eaſteth ſix Degrees.

In the *Southern Quadrant* of the *Eaſtern Hemiſphere* you have ſet down three way, of meaſuring the Diſtance of Places. The firſt performeth by a *Globe*, the ſecond by an *Aſtrolabe*, the third by a *Semicircle*: but the ſecond and third, as not of that readineſs in working as the firſt, may be paſſed over.

The firſt in effect is the *Geometrical way*. *Accipe Globum, quamvis exiguum*, &c. *Hondius* adviſeth you to have a kind of *Terrella*, or little *Globe*, not adorned with all the requiſites of the *Sphere*, but only traced over with *Meridians*, the *Equator*, and the *Parallels*: the *Meridian* and *Equator* to be divided into degrees. No more but ſo: Let the two places into whoſe Diſtance you enquire be *London* and *Paris*; find the *Longitude* and *Latitude* of both the Places in the Planiſphere; then again find the ſame *Longitude* and *Latitude* upon the *Globe*; then ſet one foot of your *Compaſs* upon the Place where *London*, and the other foot where *Paris* ſhould be upon the *Globe*, and bring your Compaſſe with that Diſtance to the *Equator*: And the Degrees intercepted, multiplied into Miles by 60, ſhew the Diſtance. This is as much as to tell us, that in meaſuring the Diſtances of Places there is no great truſt to be had to any *Planiſpherical Projection* whatſoever: for though that by the Section of the *Equator* be nearer to the *Sphere* then this by the Section of the *Meridian*, yet they are both equally engaged in this Imperfection, that they cannot ſatisfie for the gibboſity of the *Globe*.

The Deſcription and Uſe of Particular Charts.

PArticular *Maps* are but Limbs of the *Globe*; and therefore though they are drawn aſunder, yet it is ſtill to be done with that proportion, as a remembring Eye may ſuddenly acknowledge, and joyn them ro the whole Body.

They are moſt commonly deſcribed upon a *Parallelogramme*, but their relation to the Body it ſelf is not to be judged by this. It is not done to that end, but that being but Parts and Members ſevered from the Whole, they yet might make ſhew of as great an appearance of Integrity as could be allowed.

Their Place in their Body is to be eſteemed from their proper Lineaments, drawn within the *Square*, that is, ſuch Portions of *Meridians* and *Parallels* as they conſiſted of in the *Globe* it ſelf.

Briefly, to the Conſtitution of a particular *Chart*, theſe Moments eſpecially make it up, the *Projection*, the *Graduation*, the *Reference* to the great *Meridian*, the *Scale*, and the *Compaſs*.

Projection. The *Projection* is moſt commonly (as I ſaid) upon a *Parallelogramme*, ſometimes inſcribed with an *Oval*, as the *Map* of *Flanders* and *Germane Baſſe* in *Ortelius*; or upon a *Circle*, as that of the North Pole in *Mercator's Atlas*: And becauſe no Region is exactly ſquare or round, ſo much of the bordering Territories are uſually thruſt in, as may not onely declare the Bounds, but fill up the Square too.

The *Projection* is mainly concerned in the fore-knowledge of the *Longitude* and *Latitude* of the Country: and the *Latitude* is to be expreſſed by *Parallels* from North to South, as the *Longitude* by *Meridians* from Weſt to Eaſt, each of them at 10 Degrees diſtance, or the *Meridians* at 15, as the *Geographer* ſhall pleaſe; and may be drawn either by *Circle*, as the *Maps* of *Aſia* and *America* in *Ortelius* his *Theatrum*,

trum, or by right Line, and that either extended, as in the Map of *Africa* there, or onely begun upon the *Parallelogramme*, as in the Map of *Europe*; and then the two extreme *Parallels* may be the North and South sides of the *Parallelogramme*: but if they be right Lines, they are not (that is, the *Meridians* are not) to be drawn direct or parallel, but inclining and concurring, to confess the Nature of the Whole, whereof they are such parts; and the named Parallels are more notably to be distinguisht then the rest, if they have place in the *Map*, as in that of *Africa* you have the *Equator* and both the *Tropicks*, either graduated, as the *Equator*, or drawn double at least, as the *Tropicks*, &c.

For the *Graduation*. The Degrees of *Longitude* are most commonly divided upon the North and South sides of the *Parallelogramme*. The Degrees of *Latitude* upon the East and West sides, or otherwise upon the most Eastern and Western *Meridian* of the *Map* within the Square, as in the Descriptions of *Ptolemy* continually: or if the *Projection* be upon a *Circle*, as that of the North Pole in the *Atlas*, the Degrees of *Longitude* are set upon the uttermost *Parallel*, and those of *Latitude* upon a portion of the Great *Meridian*, answerable to the *Semidiameter* of that *Latitude*. And the *Climes* may be set down to the Degrees of *Latitude*, as in the Description of *Portugal* by *Vernandus Alvarus*. But it hath seemed good to some *Geographers*, nay, even to *Ortelius* himself, in these particular Descriptions for the most part to make no *Graduation* or *Projection* at all; but to put the matter off to a Scale of Miles, and leave the rest to be believ'd. Whether this or *Mercator*'s way in the *Atlas* were more Artificial, I will not judge in the cause of the King of *Spain*'s *Geographer*. Graduation.

For the first *Meridian*, It is a fault you will more generally find, that there is very seldome any expression of that *Reference*, so that though there be *Graduation*, and the *Longitude* set before your eyes, yet you will find your selfe uncertain, unless it be told you before, that the *Longitudes* in Mr. *Cambden*, *Speed*, *Norden*, and the late English Describers Reference to the great *Meridian*.

bers generally, are taken from *Mercator's Firſt Meridian*, by S. *Michael* in the *Azores*; though ſome of them indeed (and not M. *Cambden* onely, but ſuch too as made it their buſineſs to doe otherwiſe) have propoſed the matter in effect to be done by the *Canaries*, as the Author of the *Brief Introduction* to *Geography*, (if I underſtand him) in theſe words.

Upon the Globe there are many (Meridians) drawn, all which paſs through the Poles, and go North and South; but there is one more remarkable then the reſt drawn broad with ſmall Diviſions, which runneth through the Canary-Iſlands or Azores *Weſtward of* Spain, *which is counted the firſt Meridian, in regard of reckoning and meaſuring of Diſtances of places one from another; for otherwiſe there is neither firſt nor laſt in the round Earth: But ſome place muſt be appointed where to begin the Account: And thoſe Iſlands have been thought fitteſt, becauſe no part of the World that lay Weſtward was known to the Ancients further then that: and as they began to reckon there, we follow them.*

But as concerning *Mercator* himſelf you have more to look to. *Mercator's* conſtant *Meridian* was that by S. *Michael*, and ſo you will find it in the *Atlas* ſet out by *Rumuldus*. But in that of *Hondius Edition* lately tranſlated into *Engliſh*, you will find it otherwiſe; though you ſhall ſee too in what a fair way you are to be deceived of this alſo.

In the Deſcription of *Iſeland*, pag. 33. The Book ſaith, *It is ſituated not under the firſt Meridian, as one hath noted, but in the eighth Degree from thence.* To which the Margin (but not knowing what) ſaith,

That this firſt Meridian is a great Circle rounding the Earth from Pole to Pole, and paſſing through the Iſlands called Azores, *and namely the Iſle of S.* Michael, as the ſame Noter to pag. 10.

He might think he went upon a ground good enough; for in the ſeventh Chapter of the *Introduction*, *Mercator* himſelf ſaith thus:

Ptolemy hath placed the firſt Meridian in the Fortunate Iſles, which at this day are called the Canaries. Since, the Spaniſh Pi-

lots

lots have placed it in the Iſle of Goſs-hauks, which in their language are called Açores; *and ſome of them placed it in the middle of Spain, &c.*

Now we muſt hold (ſaith he) *that the Longitude is a certain ſpace or interv..ll of the Æquator cloſed between Meridians, the one from the Iſles called Açores, from whence it taketh the beginning; the other from that place or region whereof we would know the diſtance.*

And yet for all this the *Longitudes* in that book are accounted from the *Canaries*, as you may ſee in the *Eaſt Hemiſphere*, and in the general Deſcription of *Africa*. The Editioner *Hondius* would have it ſo, and (which is marvel the *marginal Noter* could chuſe but know) he himſelf in the very beginning maketh this profeſſion of it;

Ptolemy, ſaith he, *and we in this book do make the Longitude to be a ſegment of the Æquator, comprehended betwixt the Meridian of the place and the Meridian of the Fortunate Iſlands; for from theſe Iſlands the beginning of Longitude is taken, &c.*

Having ſaved you this labour in *Mercator*, you may now be told what is to be done with *Ortelius*.

For his own Deſcriptions he always taketh to *Ptolemy's Meridian* by the *Canaries*, as you may ſee in his *Univerſal Face of the World*, and in the *General Deſcription of Africa*: to the Deſcription of *Hiſpaniola, Cuba, Culiacan, &c.* he giveth this Admonition;

Sciat lector Autorem Anonymum, qui hanc Culiacanam regionem & has inſulas perluſtravit & deſcripſit, regionum Longitudines non, ut Ptolemæus aliiq; ſolent, à Fortunatis inſulis verſus Orientem ſumpſiſſe, ſed à Toleto Hiſpaniæ umbilico Occidentem verſus ex Eclipſibus ab ipſomet obſervatis deprehendiſſe.

The like Note he affixeth to the Deſcription of *New-Spain*. His meaning in both is, to let the Reader know that the Deſcriber (whoever he was) did not in theſe *Maps* account the Degrees of *Longitude*, as *Ptolemy*, from Weſt to Eaſt, and from the *Fortunate Iſles*; but from Eaſt to Weſt, and from the *Meridian* of *Toledo Hiſpaniæ umbilico*: which is the meaning of *Mercator*, when he ſaith that ſome of the *Spaniſh* Pilots placed the great *Meridian* in the middle of

Spain. And if you look upon the *Longitude* in the North and South sides of the *Parallelogram*, you shall see the Degrees reckoned backwards, contrary to the received manner of *Graduation*. It is no very hard matter to reduce these *Longitudes* to the ordinary way: but rather then so, you may have recourse to the later Description of *America* by *Leat* and others.

For the *Scale* in particular *Maps* extending to a considerable portion of *Longitude* and *Latitude*, it dependeth for the ground upon the Degrees of the great Circle, and the proportion of Miles in several Countries to any such Degree. But in lesser Descriptions it hath more to doe with the known distance of any two or more places experimentally found, or taken upon trust of common reputation.

Here it is not to be thought that the *Longitudes* and *Latitudes* of all places in a particular *Chart* need to be taken, but of the principal onely, the rest to be reduced by the *Radius*, the *Angle* of Position, and the like; and much also in this matter useth to be given to the common Supputation: all which (the last especially) are the causes why the *Maps* agree no better; for of all other the account of the Common People is most uncertain.

The *French Cosmographer* of *Amiens* before named, when he took upon him to find out how many of their Leagues answered to a Degree, took his journey from *Paris* as directly under the *Meridian* as he might, till he rode 25 Leagues according to the account of the Inhabitants of the place: *Nec tamen vulgi supputatione satiatus*, (saith he) *vehiculum quod* Parisios *rectâ viâ petebat conscendi, in eóq; residens totâ viâ* 17024 *ferè rotæ circumvolutiones collegi, vallibus & montibus* (*quoad facultas vestra ferebat*) *ad æqualitatem redactis. Erat autem rotæ illius diameter sex pedum, sexq; paulo magis digitorum geometricorum, ob idq; ejus ambitus pedum erat viginti, seu passuum quatuor. His ergo revolutionibus per quatuor ductis, reperi passus* 68096, *qui milliaria sunt Italica* 68, *cum passibus* 96. In his return to *Paris* he took Coach, the Diameter of the Wheel was 6 foot and a little more, therefore

fore the Circumference 20 foot, that is, 4 paces. He reckoned upon the way 17024 circumrotations of the Wheel, which multiplying by 4 the *numerus factus* was 68096 paces, which amounted to 68 miles *Italian*, and somewhat more. And yet according to common supputation they that reckon most reckon but 25 Leagues to a Degree, and 60 Miles to 25 Leagues 8 miles less. The *Cosmographer* addeth indeed, that by the same experiment he found that the *French* League was of a greater proportion then two *Italian* Miles.

If it could be expected that so exact a course might be taken in all particular Mensurations, we might put the more trust in the distances, and yet you see we might fail too. It is enough in such a case to know the Reasons of those uncertainties where the thing it self is so insuperable.

The Difference of Miles in several Countries is great: but it will be enough to know that the *Italian* and *English* are reckoned for all one, and four of these make a *German* Mile, two a *French* League, three and somewhat more a *Spanish* League: the *Swedish* or *Danish* Mile consisteth of five Miles *English* and somewhat more.

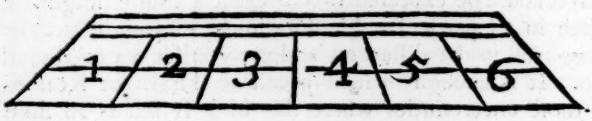
Now as the Miles of several Countries do very much differ, so those of the same do not very much agree; and therefore the *Scales* are commonly written upon with *Magna*, *Mediocria*, *Parva*, to shew the difference.

Of common *English* and *Italian* Miles 60 (as you know already) answer to a Degree of a great Circle; 68 saith *Fernelius:* it ought to be 63 and somewhat more by the *Semidiameter* of the Earth, as it was taken by Mr. *Edward Wright* near *Plimouth-Sound*; but 60 is most commonly believed, and is the proportion (within a very small matter) received by *Ptolemy* himself from *Marinus* the *Tyrian* with this approbation; *Sed in hoc quoq; recte sensit, partem unam qualium est circulus maximus trecentorum sexaginta, quingenta in terra constituere stadia, id enim confessis dimensionibus consonum existit.* *Ptolem. Geog. l. 1. c. 11.*

Of common *German* Miles 15 answer to a Degree, of common *French* Leagues 25, of *Spanish* Leagues 17, of *Swedish* and *Danish* 10.

In some *Maps* you shall find the Miles thus biddenly set down, as in that of *Artois* in *Ortelius*, and elsewhere; and the meaning still is, that you should measure the *Milliaria Magna* upon the lowermost Line, the *Parva* upon the uppermost, and the *Mediocria* upon the middlemost.

Scala Milliarium.



In some other *Maps*, as in that of *Westphalia* in the same Author, you will find the *Scale* written upon with *Milliaria magna, mediocria, & Hora itineris:* to which you are to note, that some Nations measure their ways by Hours, concluding of the Distance from the time spent in the going, the proportion whereof may be gathered from this Note upon the Description of *Helvetia*. *Continet autem Milliare Helveticum, ut nunc utuntur, spatium duarum horarum equestris, duarúmq; & dimidiæ pedestris itineris. Computantur ergò octo millia passuum Ital. corum pro uno Milliario Helvetico.*

Therefore one Hour-mile of a journey upon Horse answereth to four *English* Miles: And yet it is set down before the *Atlas*, that the proportion of *Itinerary Hours* to a Degree is 20. They cannot both be true; 'tis enough to shew how uncertain this way of measuring needs must be.

For the Use of the *Scale*, it is but setting one foot of your *Compass* in the little Circles of the places, and bringing the *Compass* kept at that distance to the *Scale*, and you have the number of great or middle Miles, according as the Inhabitants of those places are known to reckon.

The *Compass* is set down to shew the Bearing of Places,

and

and by what wind and way the Mariner is to ſhape his courſe from Port to Port, as in the univerſal *Maps* and *Globe* it ſelf.

Example of all this in the Deſcription of Saxton's *Map of* England *and* Wales.

ALL this may be exemplified in ſome one particular *Chart*. The Example uſeth to be given in the Deſcription of *France*, but might more properly be made upon a *Map* of our own Countrey. There be ſeveral of theſe, as that of *Humphrey Lluyd*, that of *Wortnel*, Mr. *Speed*'s Deſcriptions, and others; but we chuſe that of *Saxton*, a man recommended unto us by Mr. *Cambden* himſelf in the Preface to his *Britannia*.

Nonnulli erunt fortaſſe qui Tabulas chorographicas hic expectent, quas lenocinante picturâ oculis eſſe jucundiores, & in his Geographicis ſtudiis plurimùm intereſſe fateor, maximè ſi mutis Tabulis literarum etiam lumen accedat: Hoc autem præſtare facultatis non eſt noſtræ; & Angliam accuratiſſimè in Tabulis ſeorſim ornatiſſimus vir Thomas Seckfordus, *Regiæ Majeſtati à ſupplicum libellis, ſuis impenſis, &* Chriſtopheri Saxtoni *optimi Chorographi operâ, magna cum laude deſcripſit.*

Saxton drew up *Topographical* Deſcriptions of this Kingdom by the *Shires* and *Counties* into a ſet volume of Tables; but whatſoever can be ſeverally ſaid of them may better be ſpoken all at once upon his great *Chorographical Map* of the whole: A Deſcription which, if it exceed not, (as I think it doth) yet may compare with any particular *Table* made, or to be made, of any Countrey whatſoever.

The Deſcription is of *England* onely and *Wales*, that it might be the more exact and uſeful; which expectation is ſo accurately anſwered, that the ſmalleſt Village may be turn'd to there, *Henxey* or *Botley* as well as *Oxford*.

It is deſcrib'd upon a *Parallelogramme*; the North and South ſides are *parallels* of *Latitude* divided into Degrees of *Longitude*; the Eaſt and Weſt ſides ſtand for *Meridians*, and

are divided into Degrees of *Latitude*, and every Degree ſub-divided into 60 parts, but ſo that a Degree of *Longitude* anſwereth but to ſo many parts of a Degree of *Latitude*, as it ought in that *Parallel*. The *Parallels* as the *Meridians* are ſet down at one Degree's diſtance. The *Parallels* are *Parallels* indeed; the *Meridians* are ſtraight Lines, but more and more concurring from South to North, as is required from the nature of the *Sphere*.

The *Latitude* of the Countries is from 50 Degrees 8 Minutes to 55 and 50 Minutes, the *Longitude* from 17 to 25 Degrees and 9 Minutes; and 'tis reckoned from S. *Michael* and S. *Maries* in the *Azores*, as the *Geographer* himſelf there expreſſeth; *Longitudinis gradus ab eo Meridiano capiunt initium qui per Divæ Mariæ inſulam tranſit, quæ omnium Azoricarum maximè ad Orientem vergit.*

The middle *Parallel* of the *Parallelogram* is at 53 Degrees of *Latitude*, and paſſeth by *Newcaſtle upon Tine*. The middle *Parallel* of the Countrey it ſelf is ſomewhat of a leſſer *Latitude*, and may be imagined to paſs not much beſide *Tidbury*-caſtle in *Stafford-ſhire*, as Mr. *Norden* thought. And indeed *Stafford-ſhire* hath been anciently accounted the middle of *England*, and the Inhabitants of that *Shire* are called by BEDE *Angli mediterranei*.

The *Scale* of Miles is anſwerable to one Degree of *Latitude*, and is alſo divided (as they) into 60 parts. And a Degree of *Longitude* anſwereth to ſo many parts of that 60, as it ought in the *Parallel* of 50 Degrees of *Latitude*, that is 38 Miles or thereabouts; and therefore the graduation both of the *Scale*, the *Parallel*, and *Meridians* is exact and according to Art. And in meaſuring the Diſtances of the Places, 'tis all one to ſet the *Compaſs* upon the Minutes of *Latitude* as upon the *Scale* it ſelf.

In finding out the *Longitude* or *Latitude* of any City or Town in the *Map*, the manner is the ſame as in any other; for the *Longitude* is to be reckoned in the North and South ſides, the *Latitude* in the Eaſt and Weſt ſides of the *Parallelogram*.

But the ſituation and diſtance of the Places in a particular

Chart

Chart are of moſt moment, the Situations are plain. The Diſtances in this *Map*, where I could prove them experimentally, for the moſt part were found true. They cannot be exact in any *Map* whatſoever, as Mr. *Norden* himſelf, who laboured much in this matter, maketh his complaint in that neceſſary *Gnide*, added to a little, but not much augmented, by the late *Editioner*. The ſetting down of the Places themſelves in the void *Angles* of the *Squares* pretends very well, but there was not room for the purpoſe; yet in one reſpect the new Book bettereth the old, in that the Bearing of Places is annexed by an expreſſion of the Points of the *Compaſs* upon every *Square*.

In ſome *Maps* of particular Countries you may poſſibly find the *Meridians* drawn directly without any hope of Concurrence; and *Ptolemy* ſaith it maketh no matter ſo this caution be obſerved, *Praeterea vil referet ſi aquidiſtantibus uſi fuerimus Meridianis lineis rectis quoq; Parallelorum, dummodo ſolum pares diſtantiæ Meridianorum eam rationem ſumant ad diſtantias Parallelorum quam maximus habet circulus ad illum Parallelum qui in Tabula hac medius erit.*

It is all upon the firſt main ground of the *Depreſſion* of the *Sphere*, which in any Deſcriptions in any conſiderable diſtance from the *Line* cannot really be made good upon a *Plane*, but is to be anſwered by proportion: for which cauſe *Marinus* the *Tyrian* condemned all Deſcriptions *in plano*; but *Ptolemy* ſhewed his errour. And from the ſame principle is to be deriv'd the underſtanding of thoſe Titles written over ſome Deſcriptions in the *Atlas*, as to that of *Bellovacum*, or the Countrey of *Bollonia*, the Deſcription is, *The Meridians thereof are placed at the Parallels* 50 & 45. So to the Deſcription of the *Landgraviate* of *Heſſen*, the Title is, *The Meridians are diſtant according to the proportion of the* 410 *Parallel to the great Circle.* The Author himſelf giveth you the reaſon of it in his Admonition ſet before the Deſcription of *France*, *pag.* 242.

Of

Of Topographical Maps, and for an Example the Deſcription of Middleſex by Mr. Norden.

Geograph. lib. 1. cap. 1.

NOw that you may not be miſtaken in Terms, the Deſcription of the whole, whether by *Parallelogram* or *Planiſphere*, is moſt rightfully called *Geography in plano*.

Geographiæ proprium eſt (ſaith *Ptolemy*) *unam & continuam terram cognitam oſtendere, quemadmodum ſe habeat naturâ & poſitione.*

The Deſcription of any very great part of the Earth, as *France*, *England*, or the like, is moſt properly called *Chorography*.

Ptolemy himſelf goeth no further in Diſtinctions: for having ſaid that *Geography* is an imitation of the Picture of the Earth, with intimation of reference to the drawing of the *leſſer World*, he addeth, *Porrò finis Chorographicus connexione particulari continetur, veluti ſi quis aurem tantùm aut oculum imitetur.* And indeed the Tables of *Ptolemy* needed no other difference in terms. But the late *Geographers* finding it fitteſt of all to make Deſcriptions of ſmall parcels of the Earth, as Shires and Counties to us, the Circles of the Empire in compariſon to the Greatneſs of that, and the like; they have fallen upon a third member of this Diviſion, calling theſe kind of Deſcriptions *Topography*, though *Ptolemy* did *minutiſſimas proprietates Chorographiæ attribuere.* And the word it ſelf will not allow of any very great diſtinction from the other, if it had not been gained upon by Uſe.

Now as there is no *Chorographical Map* or Deſcription of the whole Region or Countrey of this Kingdom can be more exactly according to Art, or according to Induſtry more particularly performed then that of *Saxton*; ſo for the Deſcriptions of the *Shires* or *Counties* thereof, (which muſt then be called their *Topography*) no man whatſoever hath

hath lighted upon a more exact and preſent way of Delineation then the *Induſtrious Norden.*

The intent of this Man was, to make an abſolute Deſcription of the Whole and every Part of this *Kingdom* of *Great Britain* : It pleaſed him to call this purpoſe, *Speculum Britanniæ.* The firſt Part whereof (which is onely completed) affordeth us a general Deſcription of the Kingdom, with a particular Deſcription and *Topographical Table* of *Middleſex.* The Table is projected upon a *Parallelogramme*, the ſides whereof are divided into Miles: ſo that though the ſides look like *Meridians* and *Parallels*; yet they are not ſo, but a mere *Scale*, from which therefore are drawn croſs the Table *ſmall black equidiſtant lines*, looking alſo like to *Parallels* and *Meridians*, but ſerving onely for the readier taking of the Diſtances, the Diviſions of theſe Lines from Eaſt to Weſt ſtanding for two, from North to South for four Miles. The Letters upon the Eaſt and Weſt ſide, and figures upon the North and South ſide, ſerve for the finding out any place by the Direction of the *Alphabet*: For Example, The *Alphabet* ſaith, *Brentford H.* 12. See *H* in the Eaſt or Weſt ſide, 12 upon the North or South ſide, and then by the *Square* made by the *black Lines* you fall upon the Place. The Figures here and there about, which are in the *Parallelogramme*, 2, 3, 4, 5, and to 11, note out the principal *High-Ways* from *London* through *Middleſex*; as number the 4 by *Northolt* is to ſhew the way to *Uxbridge*, and ſo to *Oxford*, &c. This is told you in the *Speculum*, *fol.* 49. a. And theſe *High-ways* are diſtinguiſhed out by the *Lines* of Points; for that of One is to define out the Bounds of the *Shire*, as you may ſee upon the Weſt ſide it paſſeth by the River *Colne* to *Shyreditch*, &c. The Capital Letters *A*, *B*, *C*, &c. are to diſtinguiſh the Hundreds of the Countie, as the *Speculum* ſaith, *fol.* 13. *A.*

The *Compaſſe* of 8 *Rumbes* in the North-Eaſt Angle of the *Map* is of the ſame known uſe as in any other.

Thus had this *indefatigable Man* intended to all the *Shires* of this *Kingdom*, and he ſeemeth to intimate in the Preface to his *Guide*, as if the *Maps* were fully finiſhed. And yet there

are but very few of them to be commonly met with: but for *Alphabetical Deſcriptions* (the moſt uſeful way that ever was or could be devis'd, eſpecially in *ſmall Geography*) I think the Work never went further then *Middleſex* (for ought at leaſt as I can find) the Greater or Leſs.

Of the Reſemblance of Countries unto other things in Art or Nature.

AND this alſo as a Ceremony of the Art is not to be omitted, That the *Geographers* in their Deſcriptions not unuſually (where it may ſtand with any due proportion) do fanſy the faſhion of this or that Country to be like ſuch or ſuch a figure, elſewhere found in ſome other things *Natural* or *Artificial*. Our own Iſland uſeth to be likened to a *Triangle*, and it doth not much abhor from that Figure.

Antiquiſſimi Scriptores in *Polydore Virgil* have reſembled the *Vectis Inſula* or *Iſle of Wight* to an *Egg*. *Peloponneſus* of old hath been likened *Platani folio*, to a *Plantane Leaf*. *Strabo* likened *Europe* to a *Dragon*. Some of late have likened it to a King's Daughter: *Spain* to be the *Head*, *Italy* the *Right Arm*, *Cimbrica Cherſoneſus* the *Left*, *France* the *Breſt*, *Germany* the *Belly*, &c. *Aſia* by ſome is likened to a *half Moon*. And of *Africa* one ſaith, that it is like *the Duke of Venice's Cap*. The ſame *Strabo* compared *Spain* to an *Ox-hide ſtretched out*. *Pliny* and *Solinus* likened *Italy* to an *Ivie-leaf*, but the late *Geographers* more comparably to a *Man's Leg*.

This is the rather noted, becauſe ſome *Maps* alſo are drawn according to this manner of *Fancy*, as that of *Belgium* by *Kerius* within the Picture of a *Lion*; for ſo thoſe Countries have been reſembled.

This cannot always fall out, for when *Maginus* cometh to tell the Form of *Scotland*, he could liken it to nothing at all.

Of

Of the old and new Names of Places, and other Artificial Terms met with in the Maps.

IN reading the Deſcriptions you will find great difference betwixt the New and Old *Names* of the Places: as for *Hiſpalis* of old, the new Deſcriptions reade *Sevil*; for the *Adriatick* Sea, *Golfo di Venetia*; for the *Baltick*, *Mar de Belt*, and the like.

In the Deſcriptions themſelves diſtinction is moſt commonly made of this, if the *Deſcribers* be as they ſhould; but in the *Maps* it is not (indeed it could not be) ſo uſually obſerved. To ſupply this, you have the *Introduction* to *Geography* by *Cluverius*, where the Old and New *Names* are ſtill compared, the omiſſion whereof is no ſmall fault in ſome *Deſcribers* of our own.

But eſpecially for this purpoſe is the *Theſaurus Geographicus Ortelii*, *a Geographical Dictionary* ſo called, and is a preſent Satisfaction in this caſe.

You will meet alſo with certain *Terms of Art*, (ſo after a ſort they may be called) as *Sinus*, *Fretum*, *a Bay*, *The Streights*, and the like; and though it ſeemeth to belong unto this place to tell what they are, yet will it not be much to the purpoſe to make ſo diligent an enumeration as ſome would have us, of the *Terms Natural* and *Artificial* in *Geography* and *Hydrography*. In the *Natural* appertaining to the Earth to tell what are *Nemus*, *Salius*, *Arbuſtum*, *Virgultum*, *&c.* the difference betwixt a *Buſh* and a *Shrub*: In the *Artificial* to go down from *Regnum*, *Territorium*, &c. to *Vicus*, *Pagus*, *Villa*, *Tugurium*, and to ſay that the definition of a Cottage is, *Ruſtica habitatio tecta ulvâ paluſtri*. In the Natural Terms *ad aquam ſpectantibus*; *Mare*, *Fretum*, *Sinus*, *&c.* till you come to *Torrens*, *Palus*, *Stagnum*, *Lacus*, *Rivus*: Nothing but a *Ditch* left out. And *Rivus* is ſo called ἀπὸ τοῦ ῥεῖν, becauſe it runneth along. In the *Artificial Terms* you are there taught the exact Deſcription of a Ciſtern, of a Fiſh-pond, and a Sink: and all this under the Title and Prote-

ction of *Geography*. But, excepting those which you cannot chuse but know, these are the *Terms*.

Insula. An *Island*. *Strabo* called the Whole *Globe* of the Earth by this Name, because it is encompassed round by the *Ocean*. This then may be the *Great Island*. The *Less* are such parts of the *Great* as are surrounded by the *Waters*. It is called by the *Italians*, *Isola*; by the *French*, *Isle*; by the *Spaniards*, *Ysla*; by the *Dutch*, Insel and Eylandt: all which (the *Maps* so severally naming according to the Country) is not told you in vain.

Continens. A *Continent*, or Part of Land not separated by the Sea; as the *Continents* of *Spain*, *France*, &c. The *Belgians* call it Landtscap sonder eylandt, A *Landskip* or *Region* without an Island. It admitteth of another Sense in the Law: For *Ulpian* said, *Continentes Provincias accipi debere, quæ Italiæ conjunctæ sunt.* Tryphon. de Excusat. Tutor. L. Titius, *Testamento Romæ accepto aut in continentibus, subandi locis.*

It is otherwise termed *Terra firma*: by the *French*, *Terre ferme*; by the *Italian*, *Terra firma*; by the *Spaniards*, *Tierra firma*, the firm Land. In *Greek* it is called ἤπειρος, *Epirus*; τὴν οἰκουμένην (saith the Author *de Mundo*) ὅς τε νήσους καὶ ἠπείρους διῶλε, in *Insulas & Continentes divisit.*

Peninsula. *Peninsula*, or *Penè Insula*. An *Island* almost, onely in one part joining to the *Continent*, and that part useth to be called *Isthmus*, or otherwise *A Neck of Land*: *Est angustia illa intermedia inter Peninsulam & Continentem, & veluti quædam Cervix, quæ à Continente, velut à corpore, gracilescens, Peninsulam cum Continente tanquam caput cum reliquo corpore connectit.*

Isthmos. The digging through of these Necks of Land hath been often undertaken, but not without a secret kind of fatality.

The most famous *Isthmus* accounted is that of *Corinth*, hindering the *Peloponnesus* from being an Island, and so putting the Ships to a Circuit about; and therefore (as you may observe *Pliny* to say) *Demetrius Rex, Dictator Cæsar, C. Princeps, Domitius Nero, perfodere tentavere infausto (ut omnium patuit exitu) incepto.* *Dion* saith that *Nero*'s undertakings were entertain'd with a spring of Bloud first, and after

after that *auditi mugitus ululatúsque flebiles, visáque formidabilia Spectra & Simulacra multa*, horrible and fearfull yells were heard, and many formidable apparitions seen. Yet *Demetrius* is said to have desisted by the advice of the Artificers, who brought in word that the Bay was higher upon the *Corinthian* side, which would not only prove dangerous by Inundation, but make the Streight unserviceable when the work was done.

Herod of *Athens*, *Nicanor*, *Seleucus*, and others are summed up by *Rhodiginus* for the like Attempts, and same success: And *Philip* the second of *Spain* had once in his mind to cut through that *Streight of Land* I may call it so) betwixt *Panama* and *Nombre de dios*, to make that vast *Peninsula* of Southern *America* (as but for this it were) an Island; but upon further consideration he fell off from the Design. Cælius Rhodiginus Lection. Antiqu. *lib.* 11. *cap.* 19.

The like undertakings were forbidden the *Cnidians* by the Oracle of *Apollo*; and *Pausanias* thinketh he can tell the reason: *Quoniam rebus divinitus constitutis manum injicere non licet.*

And yet the *Arabick Geographer*, not having heard of any such things, tells the Cutting of the *Streights* of *Gibralter*, but like another story: Indeed he says 'twas done by *Alexander* the Great, *Qui operariis atque Geometris ad se convocatis suum de acida illa terra fodienda & canali aperiendo animum explicuit, præcepitque illis ut terræ solum cum utriusque maris æquore metirentur, &c.* The sum is, that by the help of *Alabus* the Geographer, and other Mathematicians, he brake through the *Isthmus* and made it a Streight of Water.

For the Metaphor the Physicians are even with the Grammarians; for *Galen* saith, *Tonsillas esse locorum ad* Isthmum *pertinentium inflammationes. Per* Isthmum *verò oportet intelligere partem illam quæ os & gulam interjacet, quæ per Metaphoram quandam ità nominatur ab iis qui propriè dicuntur* Isthmi. *Sunt autem anguſti quidem terræ transitus inter duo maria sitæ.* And *Julius Pollux* hath it, *Guttur propter anguſtias Isthmum dici.* Galen. ad 3. Sent. Hippoc.

A Promontorie: *Mons in Mari prominens*, A Mountain or Head of Land butting out upon the Sea, *Scoglia sopra acqua in mare*: otherwise *Capo*; so the Spanish, *El Capo de tierra en mari*, A Cape or Head of the Earth in the Sea. 'Tis commonly noted in the Tables by the first letter of the word Promontorium.

word C, as in the Map of *Africa* in *Ortelius*, C. *de buona Speranza*, *Caput bonæ Spei*, or the Cape of good Hope. As they set down *R* for *Rio Rivus*; *R. de la plate*, the Plate River: P for *Port*; P. *Grande*, P. *del Nort*, *&c.* Y, or Y^a for Ysla; Y. *del Poso*, Y^a *del Principe*, and the like.

Fretum. A *Porthmus* or Streight of Water; *Mare angustum*, *& quasi brachium Maris interceptum inter duo littora.* So called *à fremitu Maris*, for which cause in the High-Dutch it is called De Sund, from the Ancient Saxon ſund, as *Kilian* hath noted: *Sond* or *Sund*, saith he, *Vet. Sax. Fretum.*

You meet it often in the Dutch and Danish Maps, as *Milvarts sont*, *Golber sont*; but especially that most famous Streight upon the *Baltick* Sea, which not unlike the Castles upon the *Hellespont* commandeth all the Ships in their passage. It is called by them *Sond*, or *Sund*: by us the *Sound.* Instead of *Fretum* the Italian writeth *Stretto* or *el Stretto*; the Spaniard *Estrecho*, as *Estrecho di Gibralter*: *Gebal-tarec* it should be, as was formerly noted, for the Mountain (from whence the Streight is named) is so called by the *Arabick Geographer*; and he saith also that the *Gebal* (so they call a Mountain) was named from *Tarec*, the son of *Abdalla*, who made good the Place against the Inhabitants.

Sinus. A *Creek* or corner of the Sea insinuating into the Land. It is otherwise called *Baia*, a Baie, a Station, or Road for Ships; a Gulf, as *Golfo di Venetia*, *Golfo de S. Sebastiano*, *&c.*

Pierre. A *Peer* from *Petra*, because of the Congestion of great Stones to the raising up of such a Pile. 'Tis a kind of small Artificial Creek or *Sinus*; as the *Peer* of *Dover*, the *Peer* of *Portland*, *&c.*

The Concernment of All this.

THe things we talk of all this while, how like soever they may look to a Book-man's business, yet are such of themselves as Kings and Princes have found their States concerned in.

Zonaras will tell you that in *Domitian*'s time it cost one *Metius* his life ὅτι ἐν τοῖς τοίχοις εἶχε γεγεμμένην τὴν οἰκουμένην, for having a Map of the World hanging in his Chamber. The fault indeed was that (as common fame rendred

Zon. Annal. Tom. 2. pag 397

dred him) he was thought to aſpire to the Empire; of the truth whereof it was taken to be a ſufficient aſſurance, that he ſhould have ſo dangerous a thing about him as the picture of the Provinces.

Of what importance *Julius Cæſar*, *Antonine*, and the other Emperors held theſe Deſcriptions, is manifeſt by their very own *Itineraries* yet to be ſeen. *Felix Malcolus* in his Dialogue of Nobility mentioneth a Deſcription of all the World (the known All as then) begun by *Julius Cæſar*, and finiſhed by *Auguſtus*, in which he ſaw ſet down *Gentes & Civitates ſingulas cum ſuis diſtantiis.*

The *Tabulæ Peutingerianæ* annexed to the Deſcriptions of *Ptolemy* by *Bertius* are famous in this kind. The *Notitiæ utriuſque Imperii* ſingular to the ſame purpoſe. *Alexander* the Great went upon no Deſign without his *Geometers*, *Beton* and *Diognetus*. They are called by *Pliny*, *Menſores Itinerum Alexandri*, and their Deſcriptions were extant in his time. Plin. *lib. 6. cap.* 17.

The great Defeat given at the Streights of *Thermopylæ* only for want of cunning in the Paſſages is notoriouſly known. But the Experience of theſe things is harder by. Not a day of theſe we have now, but needeth thus much of a *Geographer*. And for want of ſuch help *Julius Cæſar*, *Quando voluit Angliam oppugnare, refertur maximas ſpecula erexiſſe, ut à Gallicano Littore diſpoſitionem civitatum & caſtrorum Angliæ provideret; poſſent enim erigi ſpecula in alto contra civitates contrarias & exercitus, ut omnia quæ fierent ab inimicis viderentur: & hoc poteſt fieri in omni diſtantia quâ deſideramus, &c.* ſaith *Roger Bacon* in his Perſpectives. Roger Bacon Perſpect. Diſt. ult, *pag.* 166.

It is propounded by a man ingeniouſly enough conceited, as a device nothing beſides the Meditation of a Prince, to have his Kingdoms and Dominions by the direction of an able *Mathematician*, *Geographically* deſcribed in a *Garden-platform*: the Mountains and Hils being raiſed like ſmall Hillocks with Turfs of Earth, the Vallies ſomewhat concave within; the Towns, Villages, Caſtles, or other remarkable Edifices, in ſmall green moſſie Banks, or Spring-work proportional to the Platform; the Foreſts and Woods repreſented, according to their form and capacity, with Herbs and Stubs; the great Rivers, Lakes and Ponds to dilate Geographical Garden.

dilate themselves according to their course from some Artificial Fountain made to pass in the Garden through Chanels, &c. All which may doubtlesse be Mathematically counterfeited, as well as the *Horizontal Dial*, and *Coat-armor* of the House in *Exceter* College Garden.

It is known too that a Gentleman of good Note not far from this place caused the like *Geographical* descriptions to be curiously wrought upon his *Arras*, wherein he beholdeth the Situations and Distances of the Country as truly and more distinctly then in any *Map* whatsoever.

Geographicall playing-cards.

The Author of the *compleat Gentleman* telleth of a *Pack* of *French Cards* which he hath seen, The four *Sutes* changed into *Maps* of several Countries of the four parts of the World, and exactly coloured; for their *Numbers*, the Figures 1, 2, 3, 9, 10, &c. set over their heads; for the Kings and Queens, the *Pourtraictures* of their Kings and Queens in their several *Country habits*; for the Knaves, their *Peasants* and *Slaves*, &c.

It is certain that the greatest and most publick affairs of any State have their dependance upon forein Cases past, or especially present. There is not so great an alteration in the Whole, as some men think. The Carriage of Matters in times by-gone are not so unlike the things we now presently doe, as not to give us aim at the least. The *Great* is the same *World*, as the *Little* is the same Man, though now more stricken in years; and moreover the Comparison faileth in this, that in every age some men have attained to their own ripeness, though to that of the *Whole Great Man* none could but the *Grandees* of the present. It yieldeth thus much, that the *Face* and *Picture* of all instant Actions may be seen by reflexion in the future; or if the same Age look upon the *Turk*, or *Venetian* upon us, and we upon them, the like, or not much less, will be the necessities of conversation with *Record* and *Story*. There can be nothing done in that, without an interview of the Places which must needs be seen either with our own Eyes there, or with other Mens in a *Map*.

FINIS.